

THE
PRACTICE
OF
REPENTANCE,

Laid downe in sundry directions, together with the Helpes, Lets, Signes, and Motives.

In an easie Method, according to the Table prefixed.

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To the Reader.



OURTEOUS READER
this little Book be-
ing with too much
haste published be-
fore I was aware,
as thou maist well perceive by
many faults both in the words
and sense, through the oversight
of the writer, and unacquain-
tance with my abbreviations, by
which in writing I am willing
to spare my owne time and la-
bour, I could not now chuse but
doe what should have been done
before it was made so publicke,
namely, reade over the printed
booke, and give it such a castigati-
on, as I might now in this editi-
on, owne it, which in the former
(though my name was affixed) I
did not. The Booke being small,

To the Reader.

my labour could not be great (especially, seeing I intended not any materiall addition) neither in the firstmodell, nor in the second review. Whatsoever it is, strong importunity drew it from me; and God, who gave it acceptance amongst his people, when it was not altogether so well formed, follow it with his further blessing now somewhat reformed, that it may adde somewhat to thy stature in grace, and further thy repentance, which these heavie times call seriously for: And so thou maist further him in the same way by thy prayers, who resteth

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Desirous of thy welfare,

THO. TAYLOR.

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1 Both the whole, and
call

2 His

3 His

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A
TREATISE,
Wherein is handled
the PRACTISE of
REPENTANCE.

LVK. 13.3.
Except yee Repent, &c.

CHAP. I.
The ground of the Treatise.



First concerning the
occasion of chusing
this text and Argu-
ment, it was this:
Vpon occasion of
Peters repentance, which I have
B opened

opened unto you, I entred into a more serious consideration of the duty, and conceived,

I That Precepts and examples goe best together; and therefore I would give directions, as well as incitations, how to imitate so worthy a patterne.

2 As at all times, so at this time especially, the urging of the Doctrine of repentance, is not onely not *unseasonable*, but very *necessary*: For,

1 A great judgement, never to be forgotten, was lately upon us; we then promised, and vowed repentance and amendment, if God would be pleased to remember his own name of Grace and mercy, and our prayers. But we have forgotten all, and dealt unfaithfully with the Lord: for where is the reformation of any one thing in publike or private; in Court or City; in Churches or Houses; in persons or behaviours?

ours? Are not former sinnes as
rise, as unrepented, unreformed
as ever before? pride, prophane-
nesse, drunkennesse, swearing,
ryot, excesse, unmercifulnesse,
while your bills bring you in some
starved in your streets? Nay, are
not things growne farre worse
than before, since we dissembled
with our tongues? had it not
beene a lesser plague for numbers
to have beene buried of the
Plague, than to survive, to heape
up so many sinnes against God,
against their owne vowes, and
promises?

2 As it is a fearefull present
judgement to forget that Iudge-
ment so lately past; so, many are
the signes, as the just causes are
many, of judgements to come,
which lye in ambush against us,
and not farre remote from us: so
as we had need generally to be
called to *repent, if we will not at all*
perish. As Pharaohs counsellors,

Exod. 10.

7.

so may we say; What, wilt thou see all *Egypt* destroyed, before thou obey Gods commandment in letting them goe? Shall we still stand it out, till inevitable destruction overtake us?

3 The true desire of every goly Minister, and man of God must be to prevent Judgements from a people: for which purpose we must leade them in the exercise of Repentance, which our Text will teach us to be the onely meanes to avoid perdition. And wee want not examples of the best Evangelicall Preachers that ever were, to presse hard this point; especially in a secure age, such as our is: *Iohn Baptist* here began, *Marke 6. 12. Repent for the Kingdome of God is at hand.* *Peter* to them that were pricked in their hearts, here began, *Acts 2. Be Baptized, & repent: Nay, Christ himself did it, Repent, for the kingdome of God, &c.* Many condemne pressing

pressing of Repentance, as too Legall, who seeme ignorant, that the Law knoweth no repentance.

Our late
Libertines
and Anti-
nomists.

3 Now the occasion of the words, and scope of our Saviour in them, is this : Some come unto Christ, & tell him of heavy news, that *Herod* had taken the *Galileans*, and slain them, mingling their blood with their sacrifices. Like enough they came to entangle him; for if Christ shall patronage the persons, they have an accusation, that he were a friend of Rebels and seditious persons : If hee shall speake against *Pilat's* cruelty, they will accuse him to *Pilate*, as an enemy to authority : If he shall approve of *Pilats* fact, and tyranny, then will they accuse him to the people as one that abetteth the cruelty of the *Romane President*, against the liberty of the *Iewes*. Thus can wicked men, and doe, lay snares

and traines every where against the members of Christ; even from Gods judgements, whereof they should make better use, they can feed and excite their owne malice against the Saints: As the Heathens, against Christians, as the causer of all plagues, famine, drought, &c.

But our Lord, being the wisdom of his Father, bewraith herein his divine wisdom, who seeing that he cannot answer without danger, either to the persons or the fact; either to approve or reprove it; hee passeth that, and bringeth them to a judgement at home in *Ierusalem*, by the fall of the Tower of *Siloam*; yea, and leadeth them into themselves to consider not so much what sinners others be, as themselves, who if they *repent not shall perish* as other sinners doe.

2 His love, and desire to doe them good, who intend evill
against

against him. For perceiving that they make a wrong use of this judgement, supposing, and concluding the Galileans were greater sinners than others of themselves he laboureth to reforme the judgement, and earnestly inviteth them to repent, repeating the same words, both in the third and fift Verses. Thus must his Ministers and servants doe, *meekely instruct the contrary minded, urging and waiting when God will give Repentance.*

2 Tim. 2.
25.

In the words are three parts:

1. An *implication* of his Authority: *I tell you.*
 - 2 A *correction* of their wrong censure, *Nay.*
 - 3 A *direction* to prevent judgements from themselves, *Vnlesse ye Repent.*
- I The authority is Christs own authority: *I tell you.*

I, who am truth it selfe, and cannot mis-lead you.

I, who am the Doctor of the Church, and speake by my owne authority, as never did Prophet, Apostle, nor any Angel of Heaven.

I, who being true God, and omniscient, know and search all hearts, and see and discern all finnes, never so secret, in all the degrees and circumstances of them.

I, who am the Iudge of the world, and cannot passe a wrong sentence, *I tell you.*

All this must quicken our *Attention*, and settle our *Faith* in the truth of things here uttered, and to be opened in this text. If the greatnesse of the person move, here is the mighty God speaking : If the wisdom of the speaker, a greater than *Salomon* is here. If an Angel from heaven spake, we would beleeve; but here is the Lord of the holy Angels : Will wee heare and beleeve.

*Si Christi
sua lequa-
tur, va ei
qui non au-
dit. Aug.*

leeve a servant, and not the Master, not the Lord himselfe? But (saith *Dives* in hell) if one were sent from the dead, they would beleeve. Here is one sent from the dead, nay raised by his owne power, and yet will we not beleeve.

2 The correction of their wrong censure upon this judgement of others. *Nay*: You aske if they were greater sinners, because of the judgement which befell them; *I tell you nay*. As if he had said, I say not that they were not sinners, nor not great sinners, nor doe I deny but they might be the greatest sinners; but not therefore greater sinners, because they were thus smitten by *Pilate*.

Where our Saviour teacheth us,

1 Not to judge of mens persons by their outward condition: for all things fall alike unto all, that is, of outward things. As the

B 3 one

one dieth, so dieth the other, in outward appearance, by sword, plague, casualty: and no man knoweth love or hatred by any thing that is afore him, *Eccl. 9. 1.* and *1 Per. 4. 17.* Judgement must begin at Gods house.

2. This is an uncertaine rule to judge by; *Moses* and *Aaron* both were shut out of Canaan, as well as the searchers: *Ahab* destroyeth Religion, *Iosiah* restoreth it, yet both shot with an arrow: *Zedekiah*, a wicked man, had his eyes put out, so also had *Sampson* the valiant Iudge of *Israel*, a type of Christ; if we should judge of their persons by their condition, we must needs erre.

3. We must frame our judgements of mens persons, as God doth, who judgeth not of men by any outward and perishing thing but by lasting & spirituall things: he looketh not on *Dives* as rich, nor on *Lazarus* as poore, but accor-

acording to the presence, or absence of grace and spirituall riches: Hee judgeth not by accidents, but substances.

Vse. Mis-judge not thy selfe of others, as loved of God because rich, and outwardly prosperous: commonly the lighter scale is higher; and a rich man, if wicked, and an enemy to goodnesse, ought to have no more favour and respect among men, than he hath with God, and that is little enough, though as high as *Nero, Pharaoh*, alwayes holding offices of Relation in divine and civill societies; but else greatnesse severed from goodnesse, is in as great detestation with God, as his sinne is greater.

2 Nor judge thy selfe hated, for poverty, sicknesse, temptations: God neither chuseth nor refuseth for this.

3 Nor have the faith of God in respect of persons, to embrace rich

rich Professours, and despise the poore. God doth not so: Grace in the poorest man, is as acceptable to him, as in the richest.

3 The direction to prevent judgement from themselves: *Except ye repent, yee shall likewise perish:* that is, as miserably and cruelly. The word (*Perhaps*) pointeth not out the same kinde of death, but a destruction not lesse severe, and a perdition as miserable, of body and soule. And some there be, who conceit the very manner of perdition to be not much unlike, and that the Lord had there respect unto the general perdition of the Iewes, by the Romanes, forty yeares after. For as *Pilate* mingled the blood of the Galileans with their sacrifices, so did the Romanes mingle the blood of the Iewes with their sacrifices, at the feast of the Pascheover: for then they destroyed them, and as the eighteen men

men were slaine with the fall of the tower of Siloah, when they were building it, as was likely; so the Iewes, if they repented not were to be oppressed, and suddenly slaine in the ruines of the Citie and Temple, as after it came to passe.

Note 1. In all our conferences, and telling newes and relations one to another, let us learne to take occasion to edifie one another, and excite to Faith and Repentance, after the example of Christ, who on this occasion exhorteth them to repent. So the Apostle would have all our speech savory, and tend to edification: especially, seeing the judgements of God breaking out in the Church, and in the World, let us not speake of them as Newes to fill up discourse, but to helpe forward our Repentance and Amendment.

Eph. 4. 29.

Note 2. Every man must make

make use to himsele of Gods judgements on others: These men beganne to condemne them on whom the judgement fell: and our Lord leadeth them whom, to judge and condemne, at least amend themselves.

Reason.

1. Gods end of his judgement on others is not their condemnation by us, but our emendation by them.

2. Why else doth the Lord strike others, and spare us, but that we might be wiser by other mens harmes? that whilst he expecteth our amendment, his bountifullnesse and patience should leade us to repentance.

3. It is just with God, that those that will not *take* example, should *make* examples: that if they will not be bettered by other mens harmes, others may be bettered by theirs.

Vse.

Vse. In all spectacles of Gods justice, every man must enter into himsele

himselfe: and search his owne heart, and he shall finde that evill of sin, which might justly bring that or a greater evill of punishment upon himselfe, as our Saviour here implieth, Thus for a man to begin with his owne sins, and lay them in the right scale, will keepe him from insulting over them, who have perished, and cause him to deject himselfe in true Repentance, lest *he likewise perish*. Wee can see the originall of affliction in others, and exaggerate the sinne, but in our owne we doe not.

Note 3. The onely way to prevent deserved perdition, is Repentance; sinne bringeth judgement, and only Repentance preventeth it. *Ier. 3. 12. Returne O thou disobedient Israel, and I will not let my wrath fall, for I am mercifull.* Nineveh was threatned, the time of destruction set, yet Repentance prevented it.

Note 3.

Vse.

Vse.

Vse. To provoke us to repent that we may partake of the riches of Gods mercy in the Gospel, to quit us from the condemnation of the Law. Heare the sweete voyce, and warning of the Lord to his people : *Turne yee, turne yee, Oh why will you dye ? Except yee turne, yee must die.*

Eze. 18.
31, 2.

2 Perswade thy heart of the necessity of repentance ; thy sinne hath kindled the fire of Gods wrath : he must be just, and only Repentance is as water to quench this fire.

3 Take timely pittie on thy selfe : why wilt thou treasure wrath still ? *Rom. 2.* If thou carest little for thy selfe, pittie the Church and Kingdome. *Revel. 2.* the Church is threatned, *Repent, or I will come against thee.* Beware it be never said of thee as of Thiatyra : *I gave her space to repent, and shee repented not : lest it*

Recl. 3.
23, 2.

it follow, And I cast her into a bed
of sorrow.

CHAP. 2.

What Repentance is.

IN Repentance consider,
1 The Treatise and doctrine.
2 The Practise and application.
The Treatise being set downe
to our hand, by sundry worthy
Writers of our owne Age and
Countrey, I will not further pro-
secute it, than by delivering and
opening a short description of
Repentance, that we may know
what we are exhorted and inci-
ted unto.

Repentance is a grace of God
whereby a Beleever turneth from
all sinne unto God. Where is,

1. The efficient: 2. the sub-
ject: 3. the act and forme of it:
4. the termes whence and whi-
ther

ther it turneth from *all sinne* to
God.

1 The efficient: It is a grace
of God, both for beginning, pro-
gresse and consummation: for,

1 It is not in nature neither
intire, for *Adam* in innocency
knew it not: besides, the voyce
of the Gospel (the meanes of Re-
pentance) was not knowne to
man in *intire* nature; but the
first motion of it is supernatu-
rall.

And much lesse is it in *corrupt*
nature, without the revelation of
grace: for

Ephes. 2. 1.
Rom 7. 14.

1 Neither have wee it in our
selves, being *dead* in sinnes; and
sold under sinne; as naturally
drinking in sinne, as the fish doth
water:

2 Neither can wee get it by
any labour or industry of our
owne, who cannot so much as
think one good thought, 2 Cor. 5.
much lesse reach so high a worke

as

as Repentance is. How can earth reach heaven? How can a man melt a stone or Adamant, such as a naturall man his heart is? How can hee change a flint into flesh? How can a wandring sheepe returne backe to the fold of it selfe; such as in nature unrenewed we are? *Psal. 119. 176.*

But it is the grace of the Spirit of God; not a *Legall* grace: for the Law knoweth neither repentance for sinne, nor remission of sinne. But an *Evangelicall* grace, wrought not by the Law, but by the Gospel.

That it is a supernaturall grace of the Spirit, is proved, *Zech. 12. 10.* it is a *powring out of the spirit of grace and supplication*, *Act. 11. 28.* then hath God given the Gentiles repentance unto life. *2 Tim. 2. 25.* waiting if at any time God will give repentance.

2 The Church goeth to God for it, *Ierem. 31. 18.* Convert thou

thou me, O Lord, and I shall be converted, *Lament. 5. 21.* Turne us, O Lord, unto thee, and wee shall be turned.

3 Such are the strong resistances and enemies of grace within us, and without us, that it must be onely the Spirit of power and fortitude that must conquer them. The strong man hath taken the hold: the Devill worketh effectually in blinding the eyes, and taking captive the wills of wicked men, to rule them at his pleasure, *2 Tim. 2. 26.* and onely a stronger man can cast him out.

Luke 11.
22.

Ioh. 16.8.

Such is the strength of lusts, and the numberlesse excuses of sin and sinners, as onely the Spirit can convince of sin. Such is the forwardnesse and perversenesse of spirit in evill men, yea the deadnesse and senselesnesse of heart, obfirmied by wicked habits, and customes within himselfe, and the

the world without, that all the power of the meanes shall be frustrate, and ineffectuall to turne the sinner, if the Spirit of God quicken them not with life and power to this purpose.

Whence it will follow,

1 That wee cannot repent when wee will, as the Atheist thinketh: Repentance is no flower that groweth in our owne garden. If the Lord by his Spirit draw us not, wee never run after him.

Can. 1. 3.

Object. But why have wee so many commandements to repent, if it be not in our power? they seeme to be very idle.

Ans. 1 God commandeth us things that we cannot performe, that wee may know what wee ought to aske of him, saith *Augustine*.

*Deus iubet
que non
possumus,
ut noverimus
quid
ab eo petere
debeamus.*

2 Exhortations are instruments, in which the Spirit putteth forth his power, and cometh

meth into our hearts.

2 It will follow, that we must beware of resisting the Spirit in this worke, or in the meanes whereby he worketh repentance in us.

Quest. Tell us how the Spirit bringeth us to Repentance.

Ans. 1. *Docendo*: He must teach outwardly. The teaching of the Spirit is necessary to leade us into the knowledge of our selves, and of God. The former he doth by the *Law*, letting us see our misery: 1. by sinne, 2. the punishment of sinne. The latter, by the *Gospell*; shewing what God is in his Sonne, and unto us, and how ready to receive us to grace and mercy.

Every one must therefore heare the voyce of the Spirit in the Ministry, seeing the spirit, not *without* the Word, but *by* the Word, as an ordinary instrument, worketh Repentance,

Heare

Heare the Word,
Perswading and inviting to Re-
pentance,
promising grace and mercy to
the penitent,
Threatning the impenitent, and
feeding them with judgement,
Esay. 55. 7.

By this meanes the Iewes
were pricked and converted,
Acts 2. 37. By this *Lydia's* heart
was opened, *Acts 16.* and such
as refuse and resist the Word,
are never drawne to Repentance.
Proverbs 1 Because yee would
not heare my voyce, I will not
heare you.

2 *Ducendo*: by inward mo-
ving and perswading. The spirit
must be *Doctor*, and *Ductor*. This
inward motion standeth,

1 In changing the minde, to
see both sinne, and the reward of
sinne; what and how great both
of them are.

2 In framing the will, and
making

making it of evill good; and bowing it from it selfe, to the willing of grace.

3. In kindling the affections with a desire of good, and hatred of evill.

Now therefore if thou wouldest truly repent, thou must also give thy selfe to be led by the Spirit; cherish his motions, affect his graces: for he must not onely shew us repentance, but lead us into it.

3. If the Spirit be the efficient, and author of Repentance, then never despaire of great sinners: He can presently make of *Saul* a persecutor, *Paul* a Preacher: he can easily raise a dead man from the grave of sinne, let him be never so rotten. Here is a worke of power, and a powerfull worker.

Neither be out of heart in the sense of strongest corruption, and resistance against grace. When thou

thou seest armies of lusts rise up in thee, and whole hollts of rebels up in armes against the worke of grace; hold on the combate, and this Spirit of power shall chase them before thee: Goe forth in his strength, and feare not assured victory; greater is *the spirit in thee, than in the world.*

1 Ioh. 4. 4.

CHAP. 3.

Of the subject of Repentance.

2 **T**He subject of Repentance is the beleever; the generall subject of Repentance is a sinner; for Christ came to call sinners. But because every sinner repenteth not; I say, onely the beleever turneth.

Where I plainly conclude that question, wherein is more scruple, than staid wisdom; That Faith goeth before Repen-
C tance,

tance, and not Repentance before Faith. Here are { 1. Reasons. }
 { 2. Cautions. }

Reason.

1. The fountaine must be before the streame, the roote before the fruit, the cause before the effect: but Faith, leaning upon Gods mercy, manifested in the promise, is the instrumentall cause of Repentance, *Hos. 6.1. Come, let us turne unto the Lord: for he hath smitten, and hee will heale.* The hope of Gods healing, that is, of forgivenesse of sinnes, is the ground of Repentance, *Psal. 130. Mercy is with thee that thou maist be feared,* Which sheweth, that no man can lay hold upon God, to feare and reverence him, but hee that is perswaded of his favour.

Amos 3.3

Two cannot walke together, unlesse they be friends, and man never meeteth God in Repentance, while he conceiveth God an enemy; but runneth away from

from him, as a strict jndge. Slavish feare bringeth not a man to God; but love, which is a fruit of faith, for Faith worketh by love: therefore Faith is before Repentance.

2 True Repentance is a saving Grace, and every saving Grace is from Christ. *Ioh. 15.4.* *No branch can beare fruit of it selfe, unlesse it abide in the Vine.* Every penitent must therefore receive Christ, before the gift of Repentance; and no receiving of Christ, but by the hand of Faith, *Ioh 11. 12.* therefore faith must necessarily goe before Repentance.

3 Repentance worketh directly upon the heart, to soften it, to cleanse and purifie it. Now in Repentance, it is onely the blood of Christ, that can soften the hard heart, as onely Goates blood softeneth the hard Adamant: It is onely the blood of

Acts 15:

C 2

Christ

Christ that can *purge the heart* and conscience from defilements, *Heb. 9.14.* Now would I know how we can have his blood, before himselfe; or himselfe, before Faith. Nay, therefore the Scripture applieth the worke of purging the heart to Faith, *Acts 15.9.* because it is the instrument to lay hold on the blood of Christ for our purging; therefore faith must be before Repentance.

4 Repentance is the most acceptable of all good workes. A contrite heart is above all Sacrifices: therefore Faith must be before it: for

1 Whatsoever is before Faith, is the issue only of corrupt nature, and corrupt conscience, and cannot please God.

2 Without Faith it is *impossible to please God, Heb. 11.6.* for nothing is acceptable, but in and for Christ; and nothing in
and

and for Christ, but by Faith in Christ, apprehending him.

Object. This sheweth, that Faith must goe with Repentance but not that it is therefore before Repentance.

Ans. The Apostle expresseth the same thing in another phrase, which putteth Faith before it. *Rom. 14. 23.* Whatsoever is not *ex mte*, *ex fide*, is sin. If it flow not from Faith, as the streame from the fountaine, which in order of nature must be before.

5 Before any thing can please God in a man, the man himselfe, the person must please him first; *Gen. 4. God accepted Abel and his sacrifice.* The new motion pleaseth God; because it is from a new creature; but first the person must be in Christ and then a new creature, *1 Cor. 5. 15.* And first hee must be a beleever, before he be in Christ: God re-

specteth not *opus externum*, but *spiritum internum*; that is, the externall worke, but the internall spirit. He looketh on no worke further than it is the worke of his spirit: but the spirit is no where, but in the Sons of God, *Gal. 4. 6.* and no sonnes, but by faith in Christ, *Gal. 3. 26.* If therefore Repentance must be a worke and fruit of the spirit of God, and that spirit be in none but sonnes, and none of them sonnes but by faith in Christ; therefore must faith go before Repentance, yea before the Sonship it selfe.

Secondly.
the Cautions.

1 Both of them are wrought at one moment of time; and in time are neither first nor last: but in order of nature. Faith, as the cause, is first, and then Repentance, as the effect.

2 Faith is before compleate Repentance; for some beginnings or preparations to Repentance, goe in time before Faith: namely,

namely, legall fits, and terrours of heart for sinne; and these are sometimes called by the name of Repentance, as a part by the name of the whole, *Mat. 21. 32.*

Ye were not moved with repentance, that yee might beleeve. The ignorance of the meaning of the word *Repentance* in this place, hath occasioned this idle scruple: But the distinction of Legall and Evangelicall Repentance will fully satisfie it: *Legall*, which is a sorrow and terrour excited by the Law, and onely initiall, and preparatory, is before faith: But *Evangelicall*, which is saving and compleat, must have Faith before it, for the former reasons.

Object. But that which most troubleth, is the setting of Repentance before Faith, as *Mar. 1. 15. Repent and beleeve the Gospel,* *Act. 20. 21. Testifying to Iewes and Greekes repentance towards*

God and faith ; *εἰς τὸν θεόν μετα-
νοίας, καὶ πίστεως.*

Ans. But they forget that the cause is set sometimes after the effect, as 1 Tim. 1. 5. Faith is set after a pure heart, and yet it is Faith that purifieth the heart: But it is as if he should have said, If you would get a pure heart, get Faith ; so in these places: Repent; and that ye may doe so, yee must first beleeve ; and so this transposition plainly overthroweth the conceit they build upon it.

3 The forme of Repentance is, in turning, or returning: for by the sinne of our nature and practise, wee have turned our selves away from God, and cannot see his face, and favour towards us. Now Repentance turneth us backe againe the way that we are gone from him. And in this returne,

1 The whole man must returne :
for

for the whole man is turned away, and naturally and wholly evil. *Gen. 6.* The *imaginations of his heart are evil continually*: yea, whole evil is in every man, even the whole root of sin, and further than the restraint of speciall or common grace, would produce all bitter and poisonfull fruits.

2 *He still turneth*: Repentance is a continued act of turning; a *Repentance never to be repented of*, a *turning never to turne againe to folly*: For,

1 Hee hath ever something with him to turne from: a flesh still resisting the spirit, many temptations of Sathan, many wicked fashions of the world.

2 He can never get neare enough to God in this life, nor ever turne so neare him, as once hee was; and therefore he must proceed on till he doe attaine.

CHAP. 4.

The termes of Repentance: { 1 Whence.
 { 2 Whither.

4 **T**H E termes from whence, and whither a man must turne, are, first, from all sinne : secondly, unto God.

1 The Scripture noteth Repen-
tance to be a turning from wic-
kednesse. *Acts 8. 22.* Repent, if so
be the wickednesse of thy heart may
be forgiven; and from dead workes,
Heb. 6. 2. It is called a *ceasing to*
doe evill, Esa. 1.

The object of Repentance, is all *sinne*; not one, or many, but *all* *sinnes*. The reasons are these:

1 God calleth for repentance
of all sinnes. *Colof. 3. 8. Put away
all these things.*

2 He hath shewed his readi-
ness to forgive *all sinnes*, except
that against the Holy Ghost, but
upon this condition.

3 We

3 We desire God to forgive *all* iniquity, and not leave one unforgiven; and therefore wee must leave none unforsaken.

4 One sinne separateth from God as well as many; one poison killeth as well as many; one hole sinketh the ship, as certainly as if a whole side were shattered out.

5 Christ suffered for *all* sinnes, as well as one; he is the Lambe of God that taketh *away all the sins*, of the world; if he pay not the uttermost farthing, we never get out of prison.

6 Mortification killeth all sin; and the vertue of Christs death in us, setteth us against all sin, as well as any sin: and sanctification reduceth every faculty to the first image, one as well as another; in which the whole man must be blamelesse: for whatsoever is old, must be renewed.

7 A day commeth, when every sinne shall be set in the open light,

light, and if any one be unrepented of, that shall be found with us, and laid upon us eternally.

Whence it must follow that every true penitent,

1 Setteth himselfe against great sins, sins as red as scarlet, of a deepe die, which every one thinketh to repent of.

2 Against small sinnes, defects, and omissions, common frailties, secret evils: *Dauids* cutting *Sauls* garment; *John Hus* his playing at Chesse for losse of his time, and provocation unto anger.

3 Against sweet and friendly sins. This streame of Repentance is as the flood that drowned *Noahs* neare friends and servants; so it drowneth our nearest and most friendly sinnes.

And hereby thou hast a good note of sincerity, *Psal. 119. 3. The upright in the way doe no iniquity; sincerity hateth all wayes of falsehood: An hypocrite will straine*
at

at comming into the common hall upon the Preparation day, but not at shedding the blood of Christ.

But true Repentance carrieth a tender conscience, which is as a tender eye, that will water, and finde the trouble of the least moate; as a strait shooe cannot indure the least stone within it, but will make him shrinke.

The second terme, [*to God:*] for this we have sundry,

1 *Commandements, Ioel. 2. 12. Turne to the Lord, Ier. 3. 12. Turne to me, O disobedient Children, Ier. 4. 1. If thou returne, then returne to me, saith the Lord.*

2 *Examples, David; Against thee, against thee, &c. Psa. 51. The Prodigall will returne, to his Father.*

3 *Reasons, first, because wee have sinned against him, and turned not onely from him, but against him, Hos. 6. 1. Sinne is a turning.*

turning away from the chiefe good ; Repentance is a returning to the chiefe good.

2 He will onely pardon sinne on this condition : sinne is a running from God, and into the hatred of God, onely Repentance is a returning into favour and friendship with him.

3 He is our first husband, therefore let us returne unto him *our first husband*; for *at that time it was better than now*, Hos. 2. 7. It is the advancement of our estate, and returning to our first innocency.

From hence it followeth,

I That it is not enough to *cease to doe evill*, unlesse we *learne to doe well*; Esa. the first. It is not enough to *put off the old man* unlesse we *put on the new man*, Ephes. 4. 22.

Not onely we must *turne from the power of Sathan*, but to God; not onely returne from our wandering,

dring, but *to the Shepherd* of our
soules, 1 *Pet.* 2. 10. True Repen-
tance is not onely a ceasing from
unrighteousnesse, but an exercise
of righteousness. Hee that *doth*
righteousnesse is righteous: both
are required.

2 That true Repentance carri-
eth God all along in his eye: and
it is the consecrating of a mans
selfe wholly to God: so the Apo-
stle describeth it, 1 *Thess.* 19. A
turning from *Idols*, to serve the li-
ving God.

1 The scope and aime of it is
not the saving of himselfe, but
the service of God; it bringeth
not onely from the ignorance of
God, but to the knowledge of
God; not onely from the hatred
of God, but to the love of God;
not only from contempt of God,
but to the feare of God: not one-
ly from love of sinne, but to the
hatred of sinne; not onely from
practice of sinne, but to the pra-
ctice

Ioh. 3. 7.

Fugere
prohibita
& precep-
ta facere.

rice of piety : And there is no man but may try his estate by this marke.

2 He will still conceive that he hath alwayes to deale with God. If he sinne, hee will seeke chiefly to cleare himselfe to God : He will accuse himselfe to God, hee will not lye from God, till hee have made up his peace and gotten a discharge.

3 His affections will be after God ; his soule panteth after God : his soule thirsteth for God, even the living God, *Psal. 42. 12.* because he hath tasted of God.

4 His dependance is upon God for counsell and direction : he will know, and enquire of Gods Word, and Servants, *what to doe to be saved, Acts 2. and Act. 16. 30.*

CHAP.

CHAP. 5.

What Repentance is not.

A Right rule is the measure of it selfe, and a crooked, and this description sheweth as well, what Repentance is not, as what it is: Many things are like Repentance, but are not it; and this definition will find out much counterfeit Repentance, which goeth commonly for currant; and seldome is the deceit found, till it be too late: For

1 Many mistake Civility, for Repentance sufficient, but it is not; for first, It is not saving grace of the Spirit, but common.

2 No proper fruit of the Gospel, but groweth amongst Heathens.

3 A man may have it without Christ, without Faith; yea have it and goe to hell. *Except your righteousness exceede the righteous-*
nesse

Civility is
not repen-
tance.

Mat. 5. 20.

nesse of the Scribes and Pharisees, shall not enter, &c.

4 Civility is no change, nor turning; it may cover sin, it cannot cure it: it wrappeth a clout on the wound, but laieth no plaister: it may loppe some branches of sinne, but it striketh not the roote: it laieth a false finger on some sinne or other.

5 It looketh all at mēn, mens lawes, mens approbations, mens pleasing, more than God: and desireth rather to seeme good, than be good; in all which it falleth short of Repentance. A Christian must have that in his Repentance, which no hypocrite hath, or can have.

Every sorrow for
sin is not
repentance.

Secondly every sorrow for sin is not Repentance, no, nor every deepe sorrow for sinne. *Cain* had deep sorrow in respect of punishment: *Pharoah* howled, but it was for the thunders and haile, but when it was over, so was his Repentance:

pentance: *Eſau* wept for the loſſe of the bleſſing, ſeeing ſome inconvenience to himſelfe, more than for the ſinne againſt God. *Saul* deeply ſorrowed, but it was becauſe he had heard the Lord ſay, he had caſt him off from being King, 1 *Samuel* 15. 24. *Abab* was much humbled, but it was after he had heard evill denounced (againſt him) to cut off his poſterity: All this is no Repentance.

Queſt. How may I know my ſorrow to be a part of true Repentance?

Anſw. 1. When it is godly ſorrow, or repentance toward God, *Acts* 20. 21. or ſorrow according to God; when the ſorrow is more for the offence of God, than any ſhame, puniſhment, feare, or hell it ſelfe: for it looketh more on the offence of the great Maieſtie of God offended, than upon the
the

Reason.

the desert of his offences.

1 For true sorrow is from love of God, and the love of God must be more than of my selfe, or my owne salvation. Here is the just cause of griefe that Christ is wounded, *Zach. 12. 10.* They shall looke on him whom they have pierced. The waters of Repentance issue, when the rocke of the heart is smitten, not with the rod of the Law, but the staffe of the Gospel. *Acts 2.* When they heard this, they were pricked in their hearts.

2 When it driveth unto God, *Ier. 4. 1.* If thou wilt returne, ~~returne~~ unto me. If thy sorrow for sinne driveth thee from God it is not godly sorrow; as if it hinder Faith, Hearing, Reading, Prayer. The Prodigals sorrow driveth him to his Father. True Repentance is not the having of a wound, but the obtaining of a cure. There is not onely the feeling

feeling of a burthen, but the getting it off the backe, which is by obeying the call of Christ, *come unto me, &c.*

3 When it is continuall, and constant: as good never washed with these waters, as become filthy after washing. The sorrow of Repentance is not a fit, or qualme of sicknesse, but a sound cure: whereas the hypocrite forgetteth that he was purged.

Trie now the sorrow, whether thou hast taken a Purge, or a Preparative. What ease hast thou after thy paine? Whether thou sufferest the smarting plaster to lye on to the full cure, or like a froward patient, hast pluckt it off, when it was but new laid.

Thirdly, every leaving of sin is not Repentance, unlesse there be a turning, a change, and reformation. For repentance is such a turning and change, as maketh a man

Not every leaving of sin is repentance.

a man cleane contrary unto himselfe. Whence it followes, That

I Abstinence from sinnes outwardly, is not reformation; for a man sometimes abstaineth from sinne, because hee cannot commit it: and now his sinne turneth from him, nor he from it. Sometimes feare, or shame, or other sinister respects, may cause a man to forbear, and yet not be contrary to himselfe: his heart and minde may be as foule and filthy as before. A pilferer in the Cage cannot steale, because he is restrained; but hee hath his pilfering minde still: Here is a change in the *condition*, but Repentance is a change of the *person*. *Iudas*, no question, thus farre left his sinne; He was sorry, he would doe so no more, and perhaps, would faine have undone that which he had done against Christ.

Now wherein art thou beyond

yond him? not a whit if thou retainest thy disposition to sin, thy affection, and love to evill. If thou couldest doe it safely from mans eye, and securely without the hazzarding of thy selfe on the wrath of God, wouldest thou doe it againe? All is deceit and the spirit of bondage, and worldly sorrow, a repentance to be repented of. But if thou hatest sinne, because God hateth it, and resolvest not to doe it, for his sake; as *Ioseph*; all is well.

2 It will follow that the lopping and cutting off of some sins, is not Repentance, unlesse the rootes be stocked and grubbed up; for this is not a change, but a restraining of wast boughs, that will come againe.

Gen. 39.9

Thou abstainest from swearing, but doest thou feare an oath? Thou aetest not sinne, but doest thou hate it, and put it away?

3 That

3. That conquering of sinne is not alwaies reformation, and turning from sin: for one sinne may conquer another; Sathan may be cast out by Beelzebub. Ambition may conquer covetousnesse; hypocrisie may over-master many sins, but this is farre from Repentance: For by the feare of the Lord a good man departeth from evil. I set the Lord ever in my sight, that I should not sinne against him. When grace and Gods feare thus conquereth sinne, it is a good signe.

Psal. 16.8.

4. Every change and reformation is not Repentance, unlesse the whole man be changed. The whole man must turne, both inward and outward, in both, all faculties and parts: But with this caution, that this change in every part, is but in part, and imperfect, as the Ayre in the dawning, is light in every part, but in part; and as luke-warme water,

ter, heat is in every part, with cold, in no part intense, predominant, or alone.

Reason 1 The Scripture calleth for a through change and sanctification in the *soule, body, and spirit*, 1 *Thes.* 5. 25. The whole man must turne from the power of Sathan unto God. The *whole man* must be made of an old, a new man, *Ephes.* 4. 23.

2 Else the remedy will be short of the disease; for the *whole man* is turned from God by sinne, and Repentance must turne backe the *whole man*.

Deceive not your selves in this great and weighty Point; some finde a change in their minde, and have some illumination, and rest in that as repentance. But howsoever it is true, that the first thing in Repentance, is the change of the minde from darknesse to light, yet Repentance is not the turning of

D

the

*Duo praecipue red-
dunt bo-
nam con-
scientiam,
punire de-
malis, &
abstinere
malis, neu-
trum son-
tum suffi-
cit. Bern.
Epist. 42.*

the *understanding* unto truth, unlesse the will also be turned to God.

It is no Repentance for a Papist to be never so devout, humble, charitable, penitent, if he turne not his mind to the truth of God revealed.

It is no Repentance in a Protestant to embrace the truth in judgement, and profession, and live unreformed, and unanswerable unto it; for his *will* must be changed, as well as his *minde*.

Not every
change of
the whole
man is re-
pentance.

Fifthly, every change of the *whole man* is not Repentance, unlesse it be from *whole sin*; for Repentance turneth from all sin, and continueth not in any.

Ob. No Repentance can get away all sinne in this life.

Ans. Not that it *be not*, but that it *rage not*. The Iebusite will dwell within our borders, but see he be subdued, commanded, and kept under as a slave.

i. That

1 That Repentance is not true, which is not generall.

Reason.

2 To looke backe upon any sinne, is to turne the backe upon God; and to turne from one sin to another, is not Repentance. *Herods* reformation was far from Repentance; for howsoever he did many things, he would not part with his *Herodias*. Keepe no bosome sinne.

Sixthly, turning from all sin is not Repentance, unlesse thou turnest to God. Ceasing from evill is not Repentance, unlesse thou learne to doe good; nor casting off the old man, unlesse thou put on the new.

Turning from all sinne is not repentance, without turning to God.

Now to turne to God, is to get a sincere purpose, desire, and endeavour to walke according to all Gods Commandements.

Now try thy Repentance: Hath thy sorrow bin deepe and godly? Hast thou got beyend civility? Imbracest thou the grace thou

didst trample before as a Swine under feet? Hast thou changed thy soule, thy whole man, from whole sinne to God?

Herby have we seen both what repentance is, and what it is not.

CHAP. 6.

*Rules concerning persons
that must repent.*

NOW in prosecuting the practice of Repentance, I will confine my selfe within these bounds:

- 1 I will propound the rules and directions to guide us in the duty of Repentance.
- 2 The lets and chiefe impediments which hinder repentance.
- 3 The meanes and helpes for the happy performance of it.
- 4 The signes and markes of a man truly repenting.
- 5 The motives or inducements to provoke us to Repentance.

First

First, the rules or directions to guide us in this duty, concerne,

1. The persons that must repent:
2. the sins to be repented of: 3. the manner : 4. the time and season of Repentance.

The generall rule concerning the persons, is, That *all and every man must repent*. The word in the Text is indefinite, *Except yee repent*; that is, all of you, *Acts 17. 30.* But now admonisheth *every man, every where* to repent. The Doctrine of Repentance is preached to all.

Of the persons that must repent.

1 All have sinned, and turned away from God; all are deprived of the glory of God: *There is none that doth good, no, not one, 1 Iohn 1. 8.* If any man say hee hath not sinne, he deceiveth himself, and the truth is not in him, *Iam. 3. 2.* In many things we sinne all: therefore all have neede to repent.

Reas. 1.

All men are under sin, Rom. 3. 9. that is, all men in respect of na-

D 3 turall

turall corruption, and actuall pollution, are equally under the guilt and punishment of sinne, the sentence of the Law, the curse of God. A matter of such danger as a man had better be under the weight of all the mountaines in the world, than under the weight of sinne upon his soule : therefore every man must repent.

Every man will say he would have his sins remitted ; therefore every man must repent : for repentance and remission of sinnes goe hand in hand, *Marke 1.9.* *John* preached the Baptisme of Repentance for remission of sinnes ; and the state of impenitency, is a state of perdition. Except ye repent, ye shall perish : for you are yet in your sins.

Every one will say, he would be saved, and come to heaven at last ; but without Repentance, can be no salvation : neither is there

there place in heaven, for an impenitent person: flesh and blood shall not inherit the Kingdome of God: Without shall be dogges, and swine not washed from their filthinesse.

Consider the Commandement Ier. 4. 14. Wash thy heart from filthinesse, that thou *mayest be saved.*

2 The threatning; If Christ wash thee not, thou hast no part in him.

3 The promise, appropriated onely to those that have part in the first Resurrection; the second death shall have no power over them.

4 The folly of a man that aimeth at a high and excellent end, and never thinketh of the way and meanes to attaine that end: so it is to thinke of heaven, and not of Repentance, the way and meanes to it. Hence will follow,

1 If *all* men, then naturall

Conseq. 22

D 4

and

and unregenerate men, be they never so civill, must hasten their Repentance. For

1 They are as clouds without water, trees dead without fruit, condemned persons without a pardon; the Law hath read an eternall sentence of death upon them: and a madnesse were it for a Felon to look to be quit by that Law that condemneth him. That state of nature is nothing but a state of death; onely faith and repentance of the Gospel, maketh thee capable of mercy and pardon.

2 Why is Repentance preached to naturall men, but that of *old men*, they should become *new*? of *Wolves*, they should become *Sheepe* of Christs fold? of *Ethiopians* and *strangers*, they should become of the household and family of God? Such were they to whom *Peter* preached, *Acts 2.* when so many thousands were

were converted : and in all ages we have commission to instruct the *contrary minded* with meeknesse, waiting when God will give them Repentance, *2 Tim.*

2.15.

3 Civill men have most need to be called to repentance; because they thinke of all other, they least need repentance; and seeme to themselves not to be so farre from the Kingdome of God, as indeed they be. For having no sense of their misery, they rest in pure naturals, civill honesty, externall vertues, as in a good estate. And indeed, this conceit of their goodnesse, leaveth them in a damnable condition; that what our Lord saith of a rich man, I may say of a civill man; it is *hard for him to come to heaven*, and often extreame flagitious sinners are sooner converted than hee. Publicans and Harlots that cannot have that conceit of

D. 5, them.

themselves, goe often into hēaven before such.

Let all such well consider, what is all civill, upright, honest carriage before God, without faith and repentance.

Surely nothing but a shining sin, and beautifull abomination: And therefore the Apostle *Paul*, though before his conversion he was beyond all civill men in respect of gifts, vertues and righteousness of the Law, yet he must undoe all this, and cast out all as dung in comparison of grace, and begin all againe.

What better was the Pharisee for thanking God he was not as other; unjust, extortioner, nor as the despised Publican, when he could not thanke God, that he was a Penitent, or Beleever? What better art thou to say, I thanke God I come to Church, heare the Word, receivē the Sacrament, pay men their due, give

give almes to the poore? when with a forme of civility or Religion, thou onely coverest thy corruption from thine own eyes, as a man in the darke; but art an enemy to the power of godlinesse, to the powerfull preaching of the Word, to godly Preachers; a resister of Faith, Repentance, Mortification and holinesse in thy selfe, and others, with out which thou shalt never see God. Thanke God as much as thou wilt; thou shalt never get thanks from God for all this.

2. If all men, then godly and regenerate men, who have already repented, they must hold on their repentance: For,

Conseq. 2.

1. Even the best men after grace received, have sinne dwelling in them. *Rom. 7. 14.* The Law is spirituall, but I am carnall, sold under sinne. Paul was then long converted and even then did what he hated, and hated what he did

did, *Ver, 15.* And no man in earth so just that sinneth not. *Ecc. 7. 22.* witnesse *Noah, Lot, Abraham, David, Peter, the Virgine Mary:* sheepe they are indeed, but sometime straying, *Psal. 119. 10.*

2 God will have the best men trained in repentance by the daily fight of their sins, in many burdens, temptations, corruptions, sicknesses, casualties, and death it selfe: for even they by *many afflictions* must enter into heaven: All fruits of sinne, must be goads to repentance.

3 The best must daily repent, because even the best duties performed by the strength of grace, are in themselves sinfull and defective: the righteousness of the Christian is as a *filthy clout.* How much cause have they daily to bewaile their sinnes, that must daily repent for their best duties?

4 Our Lord hath taught his Disciples, and the most regenerate,

rate, to pray *daily* for forgiveness of sinne, which is an act of Repentance. Never can a man be free from repentance, till he be free from sinne; which because the best can never be in this life, he must never lay aside his repentance. When thou hast attained a perfect image of God, then farewell repentance; but that image which was lost in a moment cannot be repaired throughout the whole life, for the repairing of which, thou must still retaine and renew thy repentance.

If all men, then young men must repent; *Eccles. 12. 1.* Remember thy Creatour in the dayes of thy youth: For,

Conseq. 3.

1 How needfull is it for us to take the corruption of nature in hand betimes? for sinne fasteneth by continuance; a sore the longer uncured, the more incurable it is: so in this corruption which

is

is *morbis natura*, the disease of nature, and habits grow into another nature, which will not be repelled easily.

1 Sam. 3.
16.

2 The grace of repentance, is a gift of God, not in our owne power, and must be taken while it is offered; if God, offer it now to thee a young man, or maide, refuse not this gracious offer, but even this day heare his voyce; and as young *Samuel*, say, *Speake Lord, thy servant heareth.*

Psal. 25.

3. What a commendation and advantage is it for youth to be carely graced, and truely converted, even in the morning of their life? Many sinnes are prevented in such a one, whereby also much sorrow and accusation is cut off, which doth often perplex good men: as *David* prayeth often against the sinnes of his youth. Besides, such a one hath many opportunities of well-doing, and aboundeth in good duties, to their

their abundant comfort, both here, and in their reckoning.

4 Young persons may die, they have no lease of their lives; youth is as fickle as age, time and tide staieth not: perhaps the Gospel will not stay with thee, perhaps thou art not to stay in the world: Know this thy day, and time of visitation.

4 If all men, then old men must hasten their repentance, while yet their glasse runneth.

Conseq. 4.

1 If young men must not defer their repentance, because they may die, old men must much lesse, because they must die.

2 Thou art an old man, whose time in the likely course of nature, cannot be long; hast thou deferred thy repentance till the 11. or 12. houre, and yet is it too soone to repent? Was not *Iezabel* in state fearefull enough before God by her fornication and filthinesse, but that God gave her space

space to repent, and she repented not? This is the very height of sin, and heapeth up a terrible damnation. Is it not damnation enough to be a sinner before God, but a an old sinner, an old drunkard, swearer, fornicator, lyer, coozener, an old foxe, and an old barking dogge against all goodnesse?

3 Consider how the lees and dregs of prophanenesse be most fowre and stinking in old men; what a filthy sent leaveth an old sinner, when he is gone? he was an old gracelesse man, an enemy of God to death; only his sin was strong and youthfull in him to the last.

Conseq. 5.

5 If all, then women must repent too, if they will not perish. For,

1 Gods Schoole is as well open for women, as for men; and the Scriptures and the Ministry belong as well to women as

as to men; and these are commanded to learne the doctrine of Faith and Repentance as well as men, and to professe the feare of God, 1 Tim. 2. 15. as well as they.

2 Women were made to the image of God as well as men, Gen. 1. 27, and were first in transgression, and neede Repentance as well as men.

3 Woman are heires of the same grace of life and promises, and are to be saved by the same way and meanes as men. They shall be saved if they continue in Faith, Love, Holinesse, and Modesty, 1 Tim. 1. 10. And in Christ is neither male nor female, &c.

1 Pet. 3. 7.

4 The examples of many gracious women are propounded in Scripture, for imitation of all women. The vertuous woman hath the law of grace set in her lips. Many godly women followed Christ to heare his Sermons: the poore woman that washed Christ

Pro. 31.
26.

Christ his feete with teares, and wiped them with her haire, was a notable eye-marke to all women of repentance. *Mary* was commended by Christ for *choosing the better part*; and the blessed Virgin *Mary*, for *laying the word in her heart*.

Luk 2.19.

5 The Lord loveth godlinesse, Religion, Repentance, being his owne grace as well in women as in men; and the times of sicknesse and death come on women as on men, and then nothing but true grace can bestead them.

CHAP. 7.

Rules concerning finnes to be repented of.

2 **T**He second Rule for directing our repentance, concerneth *finnes* to be repented of.

The

The generall rule is unquestionable, That all sins must be repented of: because

1 The Law of God condemneth all finnes, and the Gospel pardoneth all, and Faith and Repentance onely obtaine that pardon. We have not learned that any sin is *veniall* in it selfe, but none *not veniall* by Repentance.

All finnes
must be
repented.

2 One sin unrepented of condemneth the sinner as certainly as a thousand: as one stab at the heart killeth him as dead as a thousand.

3. Although the least sin committed be damnable, that is, deserveth damnation; yet not the commission of the greatest finnes bringeth damnation, but the continuance in them. The only damning sinne, is Impenitency, in respect of the *Act*, though not in respect of the desert.

4 The Scripture, *Eccles. 11. 9.*
would.

would have us to know this, That God will bring every thing unto judgement ; and Chap. 12. Vers. 14. God will bring every worke unto judgement, with every secret thing done in the flesh, whether it be *good* or *evill*: therefore every sinne must be repented of. For looke what sinne thou judgest not in thy selfe, thou leavest to God to judge. If any sinne lie shut up in the booke of thy conscience, unblotted by Repentance, the day commeth in which that booke shall be opened, and it shall be found. Hence the Apostle, *Acts 17. 31.* inciteth the Athenians to repent, because God hath appointed a day to judge the world.

From this generall followeth these conclusions :

Conclus. 1.

I We must then repent of sins both *knowne* and *unknowne*. For knowne finnes every one will assent : if they be private, they must

must be privately repented of, if open, they call for declaration of repentance openly. Knowne sins are not pardoned, but upon speciall repentance.

But besides these, are a number of secret, *unknowne*, and hidden sinnes, even in the regenerate themselves, *Psal. 19.* for who knoweth *how oft hee offendeth?* Let the best search his heart with lights, and doe it most diligently and unpartially, yet it is ungageable: he can never get to the bottome, to finde out all his sins. Numbers are committed, which hee knoweth not to be sins. Numbers are committed which in proceſſe of time are forgotten. A number of sinnes lye close to our best duties, and we discern them not. Now if they be sins, they must be repented of.

Quest. How can unknowne sinnes be repented of?

Ans. As knowne sins must be

be repented with particular Repentance, so unknowne by a generall Repentance; which God in mercy accepteth for these, or else no flesh could be saved.

The Patriarchs most of them lived in Polygamie, which was ever a sin: nor could they be saved, without repentance of this sin; and yet we reade not that any of them specially repented of it, because of the corruption of the times, they knew it not clearely to be sinne, onely God in mercy accepted a generall Repentance for the same: yet they repented specially of known sins, as *David* of his murder and adultery, but we reade not that he specially repented of this.

By this we see, that had we no knowne finnes, we have an infinite number of unknowne evils, whereof we stand guilty, and whereof we must repent daily, and pray with *David*, Lord forgive

give me *my secret* and unknowne
sinnes.

Psal. 19.

12.

If all sins, then we must repent
not onely of *great*, but the *smallest*
sinnes: for

Conclus. 2.

1 No sinne is so little, as not
to need repentance: for the least
sinne is an infinite offence against
an infinite God, an infinite Law,
meriting an infinite damna-
tion.

2 The smallest of sinnes, neg-
ligences, omissions, over-sights,
hastinesse of speech, passion must
be repented of, and resisted, else
they grow more common, and
more strong, or at least as little
theeves, they open the doores and
windowes to greater, and strong-
ger: He can never overcome the
greater, that doth not conquer
smaller.

3 Here is more assurance
and triall of sound grace than in
that repentance of great sinnes:
for,

1 True

1 True grace lesseneth no sinne but aggravateth it.

2 Generall, common, and restraining grace, may shunne and grieve for great and open finnes; as the Heathens themselves: but it must be sound grace that groweth to the hatred of the smallest and most secret evils.

3 Sound grace desires to cleare the Booke of God, and wipe out the score, as well of pence and farthings, as of pounds and talents.

4 The nature of sinne standeth not in the *materiall* part, which often is in a little thing; but in the *forme* or anomy which is the transgression of the Law: And this may be in an apple, as well as a talent of gold. Yea the most poisonfull sin of all was in an apple: a small thing, to shew the sinne in *smallest things not to be small*.

If

If all finnes must be repented of, then finnes of *knowledge* and presumption: which are of two sorts:

Conclus. 3.

1 When wee attempt any thing above our owne strength, not sensible of our owne weaknesse; which is, for the most part, punished with fearefull fals, as in *Peter*. Never any Disciple fell so dangerously as he: for never any of them was so presumptuous as he.

2 When we dare attempt any thing against the truth and justice of God; knowing his will, but run against it. Sometimes

1. Dreaming that God is made all of mercy; not so just as the Law saith he is.

2. Because hee holdeth his peace, we thinke him like our selves, and conceive he will never punish.

Psal. 50.

3. Sometimes supposing wee can repent when we will.

E

4. That

4 That however he deale with others, yet he will not grow into such displeasure with us : Hence we grow secure in sin.

These sins must be repented of, because they mightily prevaile, *Psal. 19.*

1 Sinnes against conscience waste the conscience, make great gashes, destroy graces, grieve the spirit, set a mans owne best friend against him, that is, his owne conscience, which becommeth a Sergeant, a Iudge, a Witnesse, and an Executioner.

2 A marke of a wicked man, is to make a league with hell, and death, and goe on in sinne ; and though the sword passe through the Land to cry, Peace, Peace :

3 Great is the difference betweene the sins of godly and wicked : one sinneth of weakenesse, the other of wickednesse ; one is drawne to sinne violently, the

the other runneth willingly: the one sinneth against his purpose, the other purposeth sin; the one slippeth into sin, the other lieth downe and walloweth in it: the one slumbers, the other is in a dead sleepe.

4 Wee must hasten out of presumptuous sinnes, because sinne against the holy Ghost is of this kinde of sins; though not every sinne of presumption, and against knowledge, and conscience, is the sinne against the holy Ghost, but such a presumption as renounceth the whole Gospel, and that of set purpose and malice against the Majestie of God, and of Christ, *Heb. 10. 29.*

- If all sins, then sins of aggravating, or scandalous circumstances: as,

1 Old and customable sinnes which are growne strong and habituall, and neede a long and earnest Repentance to cut and

Conclus. 4.

E 2 breake

breake them off; and here especially our oldest and strongest sin of all, the Mother and Nurse of all the rest, our originall corruption, had neede be bewailed, being as a great wheele in a Clocke, that setteth all wheelles a moving, while it seemeth to move slowest.

Yet not one of a hundreth taketh this of all other in hand, as not seeing the danger of it. But never did any truly repent, that begun not here, and first conquered this master, esteeming it the most foule, and hatefull of all, as *David*, *Pf. 51.* and *Paul* crieth out of it, as the most secret, deceitfull powerfull evill, *Rom. 7.*

a. Sweete, pleasing, and profitable sinnes; the more pleasure thou hast taken in sinne, the more shall thy sorrow be, sooner or later, and thou shalt know on day (but the sooner the better) that thy sweetest sinne is a poyson, or rats-bane,

rats-bane, sweet in going downe
 but forget the danger, and please
 thy palate awhile, it shall worke
 in thy bowels, and bring death
 sure enough. If sinne be not as a
 dagger at the heart before, it shall
 after the commission. The profit
 of sinne, is like *Achans* wedge, it
 cost his life. Vnhappy is that
 profit of the world, gotten by
 the losse of the soule.

3 Sinnes of the godly after
 conversion, are greater than com-
 mon mens: For,

1 They are committed against
 more grace, more meanes, more
 knowledge.

2 They are more noted, being
 in a greater light. *David* caused
 the enemies to blaspheme, and the
 godly be ashamed because of
 sinne.

3 There is a greater profession
 of love to God, and this can-
 not but worke great sorrow for
 offending him. *Luke 7.* The wo-

Sinnes of
 the godly
 greater
 than other
 mens.

man that had much forgiven her, loved much; and so in Peter, he sorrowed bitterly: as his love was great, so was his griefe.

3 The Lord taketh sinne more hainously at their hands, than any others; as a father, the abuse and dishonour from his son. Christ complaineth, it was thou my friend and familiar, *καὶ ὅτι*.

4 Sins against meanes, against warning, admonition, voves, promises, correction, much provoke the Lord to wrath. So Christ aggravateth *Indas* his sin, he hath the greater sin, *John 19.* he not onely knew my doctrine, saw my miracles, but was often warned. Peter after warning on Christs part, and protestations on his owne, so foully denying: Oh how the sinne pricketh him, and giueth him no rest till hee had met the Lord by Repentance?

Most

Most sins of men in these dayes of light, are not for want of knowledge, but *against* knowledge, admonition and conscience; the sinnes of men taught, among whom the Gospel is still preached, and men followed with daily instructions. All of them are against the vow and promise of Baptisme, many of them against speciall motions of spirit, against speciall promises, and vowes to God, either in time of affliction, or terrour of conscience, or bodily sicknesse, or coming to the Sacrament, when men have resolved and promised a change of life; All these are fearefull sinnes, and have a loud voice, to call either thee to repent, or God to revenge.

5. Sinnes of open prophane-
nesse: As,

1. Against holy times; swea-
ring, whoring, drinking, gaming
on the Sabbath day; a time
E 4 holy

holy, wherein ordinary lawfull actions are prohibited; as Iournies, Markets, Buying, Selling, and every piece of ordinary calling.

2 Against holy places; prophane thoughts, speeches, actions in the Church and House of God. The holier the place, the fouler the sinne.

3 Against holy exercises, disgracing, reproching, and scorning the exercises of Religion, Preaching, Hearing, Prayer, Singing in the family, and other godly duties.

4 Against godly persons, and such as excell in vertue; reviling godly men under titles of Puritans, Hypocrites, factious, and troublers of the State. Little know men the height of prophanenesse they are growne to in these sinnes, nor what, nor whom they blaspheme, nor what a fierce plague of God hangeth over them, which nothing but timely

timely Repentance can turne away. Let such therefore try their Repentance, if so be that the wickednesse and prophanenesse of their hearts may be forgiven them.

CHAP. 8.

Concerning the manner of entrance into Repentance.

THE third rule for the direction of our Repentance concerneth the manner of it;

and this both of $\left\{ \begin{array}{l} 1. \text{Entrance.} \\ 2. \text{Proceeding.} \end{array} \right.$

For the right entrance into this duty, we must know that there can be no true Repentance, without due preparation, *Amos 4. 12. Prepare to meete thy God, O Israel.* And in all divine duries, the rule is, *Eccl. 5. 6. Be not hasty with thy secte, nor rash in thy*

E 5 month

mouth, but consider how thou must doe a good thing well.

In this preparation remember,
1. *Thy selfe*, and thy owne estate: for a man must returne into himselfe, before he can returne to God. The Prodigall Son, as he departed from his Father, so he departed from himselfe; and therefore before he returned to his Father, he is said to be *in se reversus*, he returned into himself, *Esa. 46. 8. Return into your minds*, O transgressors: implying that sinners are as mad men, out of their right mindes, and must come into themselves againe, before they be well.

Now, in considering thy selfe; first remember from what an happy estate thou art fallen, *Rev. 2. 5. Remember whence thou art fallen, and repent*: So the Prodigall remembered from what an happy condition in his Fathers house, he was fallen.

2 Remember thy wayes, and workes : see, and say how foolishly thou hast done : so David, *Considered my wayes*, and turned my feete, *Psalme 119: 59* proclaime thine owne folly, as David, I have done very foolishly : *Ex lege agnitio peccati* ; that is, By the law is the knowledge of sin : weigh thy sins in the Ballance, not of crooked judgement, reason or affections, but of the Law of God, which maketh them exceed all the mountaines of the world in weight ; for now must they needs presse thee downe to hell, powring on thy head all the curses written in that Booke.

See them also in the glasse of the Gospel, committed against the bloud of the Covenant, thou having done what thou canst to make that of none effect. See in them thy vile and abject condition, that durst commit such sins against

against God, so as to abhorre thy selfe with *Iob* in dust and ashes.

3 Consider thy forlorne and *cursed condition*, till thou doest repent, thou art without God; he that sinneth, *hath neither seene God, nor knoweth him, Iob. 3. 6.*

Thou liest in a state wherein thou art not capable of Gods mercy: for God *will not be mercifull to that man, Deut. 29. 20.* Nay, he cannot, unlesse he can be unjust in bestowing grace upon the contemners of grace. Say not God is mercifull, for his bounty would lead thee to Repentance; but the heart that cannot repent, *treasureth up wrath against the day of wrath, Rom. 2.* Yea thou liest in a state, in which the Angel of the Lords wrath is ready to meete thee, as *Balaam*, with death at every corner, *Revel. 16. 1.* The Angel powred out the Viols of Gods wrath on the earth: the reason

reason is given, because *they repented not of their workes*: and *except ye repent, ye must perish everlastingly*.

2 In this Preparation, remember with whom thou hast to deale: Repentance is a *drawing neere unto God*, *Iam. 4*. Men draw neere unto God many wayes; by outward profession, by inward faith and apprehension, by prayer and invocation, but specially by Repentance and Conversion: therefore saith *Iames*, *Draw neere to God, cleanse your hands, ye sinners, and wash your hearts, ye wavering minded*: for sinne estrangeth, separateth, withdraweth from God; but Repentance is a returning to him, and striking of a new league with him.

In this approach to God, it will notably set forward Repentance. If

1 Thou set him before thee, a God clothed with Majesty and honour:

How to approach to God.

honour; with justice, and wrath against sin: this striketh the soule with an awfull feare, and dread of God, to make it stoope before him.

1. See we how the idolatrous person will cast himselfe on his face before his idoll: hee will goe barefoote, creepe along as a worme from one end of the Church to another, to get a kisse of it; and so all we approach the true God with so little reverence, when they shew so much to Idols? It is the feare of God that diminisheth the power of sinne.

2. If thou set him before thee in the riches of his mercy, in providing so excellent a remedy against sin, as is the precious bloud of his deare Son, when nothing in the world else would serve;
1 Pet. 1. 10.

3. And now to set thy face toward God, as Daniel did, Da. 9. 2.

1. Implying

1. Implying a drawing of the mind from all other distractions and occasions, as now having to doe with God onely who in this duty requireth the whole heart, and the powring out of the soule before him.

2. To tell us that we are turned quite out of our selves, in whom is no helpe, and depend onely upon him for all supplies and mercy.

3. In this preparation, consider the necessity, benefit, and use of Repentance.

1. That nothing else can free us from the snare of death in which we are captives, 2 Tim, 2.9

2. Nothing else reconcileth us unto God, and restoreth us to his favour.

3. Nothing else correcteth the corruption of nature, and returneth us backe into innocency.

4. Nothing else reneweth our life and course, and maketh us capable

capable of holinesse or happi-
nesse.

All this preparation is requisite,
not only because of Gods com-
mand, but also because rash and
temerarious undertaking of reli-
gious duties, is a taking of Gods
Name in vaine, and fruitlesse.

As if Daniel be not fit till he be
prepared, much lesse, we who
have so many distractions, so
much earth, so dull spirits.

There is no comfort in doing
the duty, but in the well and ac-
ceptable doing of it, and never is
it well performed, but when we
are well prepared.

CHAP. 9.

Concerning the wise proceed-
ing in Repentance.

THe wise proceeding
in Repentance standeth

deth in these things.

1 To begin the worke *within*,
with *cleansing the heart*, *Ezek. 18.*

31. Cast away your transgressions, and make you a *new heart*, and a *new spirit*. For,

1 The heart is the fountaine of actions; as that is, so are they: Out of the *abundance of the heart* the mouth speaketh, the hand acteth. If the heart be a fusty vessell, the Lord will powre none of his gracious liquor into it: As that is, so is the whole man; if the roote be naught, so are the branches, so are the fruits.

2 This is the most compendious way: Wash the *inside first*, saith Christ, and all shall be cleane. A vaine and lost labour it is to offer to stoppe the current of a streame, if you goe not to the fountaine: A vaine thing in a Gardener to cut off the tops of weedes, and leave the roote, which

Beginne
within.

which fasteneth it selfe so much the deeper : And therefore the Prophet *David* praying for the grace of Repentance, *Psalm* 51. Wash me, purge me ; he telleth the Lord where he would have him begin, Create in mee, a new heart and renew a right spirit.

* Then
comming
without,
begin first
with ma-
ster-sins.

2 Comming outwardly, begin with those *master finnes* that are most rooted, and have most foyled us : for as in an army, if the Generalls and Captaines be cut off, the common Souldiers are easily routed ; so if our chiefest sins, which have beene Commanders, and borne most sway and rule in us, be mortified and killed, the lesser finnes will be more easily subdued and chased ; *1 Sam. 17. 51.* When the Philistims saw their Champion *Goliath* was dead, they fled. Blast and plucke up the roote, the branches and suckers wither of themselves : Cut off the right hand,

hand, right eye. Herod had bin in a faire way of Repentance, if he could have begun with *Herodias*.

2 It is observable in the Scripture of most true penitents, that they begun with the strongest sinnes. *David* beginneth with his *Bathsabeh*, and testifieth a notable Repentance, *Palm. 51*. *Saul* once mastering his fury and rage in persecuting, hee shall quickly become a zealous Preacher. If we could see some men lay aside their malice and hatred of good men (which is a strong snare of the Devill) we would hope to see them forward and loving, and joyne themselves with such as walke in the wayes of God.

Zachens once mastering his pilling and polling and covetous catching after the world, becommeth a notable example of a true penitent. So could we see a worldling,

Try thy strength with strongest sinnes.

worldling, an usurer, an oppressor, once give up covetousnesse, wee should expect any good thing from them. Wee should hope to see them diligent in Gods house which now in the weeke day, they thinke a losse of time. We should see them restoring as fast as they fetched in; we should see them as liberall to Gods worship, and good uses, as they have beene basely gripple. We should see them as mercifull, and charitable, as they have beene cruell, and unmercifull. Wee should see with Covetousnesse, the root of all evill, all the boughes and branches fall one after another.

Till this be done, never say thou hatt repented of any sinne: for he never repented of any sinne, whose master-sinne is let alone, is spared and unrepented.

3 In wise proceeding, when thou hast begun with any sin, goe through

through-slit with it; not onely to the shaking of the root, but to the unrooting and casting it out of the ground: for,

1 In all true Repentance there is a clearing of ones selfe, 1 Cor. 7

11. In our rotten frame and building, it will not leave a stone upon a stone, but carrieth out all the rubbish it findeth.

2 To finde mercy, there must be confessing and forsaking, Pro.

28.13. *aboyd ye bps to sinne*

3 The profession of every true penitent, must be that of S. Paul,

I was a blasphemers, I was an oppressor, but now God hath shewed mercy; I am no such man now.

Now all this will not be done, but by earnest endeavour: sleighting and flubbering of this businesse, leaveth men in the suddes they were in before: as

Some dally with their sins, and semble a repentance, as men at foyries doe fight. Perhaps they will

Leave not
sinne any
roots.

1 Tim. 1.
13.

About
E after.

will this time of yeare come to confession, and seeme very penitent, and having confessed, thinke themselves eased: but it is as a drunkard, by vomiting, that he may drinke more; so these, to go fresh to drinke in sin againe.

Some will sweare and curse, and say, God forgive me, you make me sweare; and sweare as fast by and by againe. But here the roots of sin remaine.

Some, pressed by Gods hand, force a Repentance, and make many confessions and promises; but after returne as fresh to sinne, as a dogge to vomit, or the horse to the smell of his dung. Here is no parting with sin: Well may he say; he was a swearer, drunkard, a tippler, an hater of God; and so am I still for all my dissembling Repentance, I was never other, nor like to be, without a more serious change.

4 In this wise proceeding,
rest

rest not in the *rooting out* of sin, till thou seest the *rooting and growth* of the contrary grace: for in all true Repentance, is a change in the *judgement* from error to truth, in the *will* from evill to good, in the *whole man* from darknesse to light. Thou canst shew no Repentance, if thou canst not shew this change of every part, at least in part.

True Repentance maketh a man cleane contrary unto himselfe, and changeth him into a cleane other man. His whole nature is changed from a corrupt and carnall, into a spirituall nature. In nature an *Aethiopian* cannot change his colour, but grace changeth nature: of a *bramble*, he becommeth a *vine*; of a *thorne*, a *fig-tree*, of a *wilde*, a *naturall olive*, of a *Lion*, a *Lambe*, of a *dogge underboord*, a *son sitting at table*, of a *Saul*, a *Paul*. He is changed in all his parts

parts and members; they were, as swords and speares, weapons, of unrighteousnesse and fiercenesse against God, and good men, now are turned into lythes and mattocks, weapons of grace, and instruments of common good in time of peace.

His whole course is changed: of a lover of sinne, he is become a loather of sin, and lover of grace: of a Receiver and Deceiver, it maketh *Zacheus* a restorer, and charitable distributor: of one thirsting after the bloud of Saints, it maketh *Saul* thirst now after their salvation: of a waster of the Lords talent, it maketh him encrease it.

Let not thy soule deceive thee in thy Repentance, except it have brought thee thus farre, to expresse the contrary grace. *Salomon* could not satisfie himselfe with his Repentance of those foule sinnes of lust, till he had

had written his booke of Repentance: nor *Augustine*, till hee had written his booke of Retractions: nor *Cranmer*, till hee had burned his unworthy right hand.

Trust not thy Repentance for wantonnesse and uncleannesse, unlesse as the woman, *Luke 7.* who had abused her eyes, her haire and lippes to folly, shee gave her lippes to kisse his feete, her eyes to wash them, and her haire to dry them. Thou must expresse Humility, Modesty, and Repentance, in members most abused. *David* polluting his bed washed it with teares.

Trust not thy Repentance for Covetousnesse, Vsfury, Bribery, without restitution, as *Zachens*, without expression of charity, mercifulnesse to the poore, and without free and liberall dispensing to pious and godly uses.

Hath thine house beene a pro-

F phane

phane house, a gaming house, an house of swearing, riot, and disorder? thou hast not repented, though these things be left, if thou hast not reformed it unto a house of prayer. Hast thou beene an enemy, or no friend to Gods servants, and service? thou hast not repented in putting off thy malice, unlesse thou hast put on loving affections, and exprestest love above the former hatred.

Hast thou sinned in disgracing and reviling the servants of God, and professors of the Gospel, casting on them the common termes of Hypocrites, Puritans? thou hast never repented, if thou dost not justify, and defend them, and right them in their names, and godly practises: and so in all other sins. True Repentance will not onely undoe what is ill done, but will set up with both hands what it hath plucked downe; it will now see God have

have his glory, and men their right. I conclude with 1 *Ioh.* 3. 7. Let none deceive you, let none deceive himselfe; *Hee that doth righteousness, is righteous, as he is righteous.*

CHAP. 10.

Concerning the time of Repentance,
both of 1. Possibility, 2. Ne-
cessitie.

THe fourth rule of direction is, concerning the time of Repentance. For the time, is either of
1. Possibility, or
2. Necessity.

The time of Possibility is, the whole time of this life, and onely the time of this life. *Except yee repent, while ye live here, ye shall perish eternally.*

God giveth every man a space to repent in, as *Iezabel*, *Rev.* 2. 21. that is, the space of this life; and

Reas. 1.

any time of this life the Lord may give repentance. *2 Tim. 2. 25. waiting at any time, Matth. 5. 25. Agree in the way.*

3 After this life can be no Repentance; for these reasons;

1 Because there is no faith, for that ceaseth. The tree once cut downe, no fruit can grow any more: now Repentance is a fruit of Faith; and no more Faith, no more Repentance.

2 Because the acts and parts of repentance are onely for this life. These are, 1. *Mortification*, godly sorrow, Christian combate: 2 *Renovation*, growth in grace, and strife to perfection.

All these are by death abolished: no more teares, no more fight, no more imperfection, no more molestation of sin; but victory and perfection is attained.

3 After death is nothing but judgement, *Heb. 9. 27.* there is a resting from all labour of repentance,

rance, there is no more working, no more washing, no Purgatory, no more oyle may be gotten after the doore is shut, no more place for Repentance is to be found, being at the wayes end; Repentance is the way of life, and life the end of that way.

This consideration calleth us to the speedy undertaking of Repentance, even while this fraile and uncertaine life lasteth; for who hath a lease of his life, but for so few yeares as *Hezekiah*? Thou mayest dreame of many yeares, as the glutton did, when that night his soule was taken away from him, and he called a foole and so proved.

Nature teacheth to take the time allotted for all other things; the husbandman to sow whilest seed-time lasteth; to make Hay while the Sun shineth; the Merchant to buy and trade while the Faire lasteth; the Seaman to take

time, and tide, and winde, which stayeth for no man: the Smith to strike while the iron is hot; the Souldier to fight while the battell continueth: yea, the very Stork and Crane, and Swallow, to know their appointed time, *Jer.* 8. 7. and should not grace teach men to repent while they live?

Object. Yes, God forbid, but we should repent; but when our dying day commeth, then wee may doe it.

Answ. Wouldest thou repent on thy dying day? why then not every day of thy life, seeing every day may be thy dying day? and why doth thy folly not esteeme it so? *1 Pet.* 1. 17.

or 2 The time of necessity is the whole time of our life, the whole life being but one day of Repentance, and ought to be begun, continued, and concluded with Repentance. This generall we will take asunder into these propositions.

1 The

*Affidue
peccantibus,
affidue
penitentia
necessaria.
August.*

1 The first thing a Christian must doe, is to repent.

21 Look at God; his commandment, is, First seeke the Kingdom of God; To day, begin his voyce, Psal. 95. 7. Exhort one another while it is called to day, Heb. 3. 13. Ere it is too late.

His spirit will be more grieved to morrow, and stand further from our helpe and comfort, and the more he is grieved, the harder will he be intreated.

3 His patience is more abused by refusing the meane of our Repentance this day: by slighting his voice, calling us, his stretching out his hand, this day offering grace, and by not listening to the knockes and raps at the doore of our hearts.

4 His wrath will be more increased by the increase of our sinne this day before to morrow; and being provoked, may justly give up the sinners to a heart that

works

F 4

cannot

Rule 1.

Repentance is the first duty of a Christian. Reas. 1.

Nescitis quando dominus veniat
na spiritus sancti gratia. Ambr.
in c. 1. Luc.

cannot repent. Were it not just, that seeing he calleth, and they will not heare, that either hee should be dumbe, and never call hereafter, or God deafe, never to heare thee call? If thou that wilt not repent at Gods call and command, shouldest not finde Repentance to be at thy call and command? live forgetfull of God, and if thou diest forgetfull of thy selfe is it not just?

2. *Looke at our selves,* and see if Repentance had not neede be thy first taske, for;

1. Before Repentance, a man is an evill tree, and an evill tree can bring no good fruit; thou canst not pray, nor be heard in prayer; thou canst not heare, nor receive Sacraments, but to damnation, nor performe any duty of pietie or charity acceptably, till thou hast repented: If thou hast anything to doe with God, or any expectation from him, thou

thou must first *wash* and cleanse thy selfe, and then come and reason with him, *Isa. 1.*

2 If thou beest not apt or willing to repent to day; thou wilt be lesse apt to morrow: for the heart will be more hardned, the conscience more seared, the will more crooked, the conversion more difficult, corruption more rooted by continuance, the naile harder driven in; the soule more deadly stung, thy selfe farre weaker to get out of sin, in all which regards, thou canst not undertake Repentance too soone.

3 Looke *upon sin*, and see whether we had not need deale with it at first: for sinne is like fire set into our house to burne us up; who but a mad man would not bestir himselfe with all speed to quench it in the first sparke, or breaking out, before it be increased to a great flame? should we not be as carefull for our soules

Reas. 3.

as for our houses? *in sum non*

It is *morbis natura*; the disease of nature: we are wise to take our bodily diseases in hand betime, because the medicine is prepared too late, when the disease hath prevailed by continuance. It is the plague of the soule, for which the Physitians prescribe, *Cito, Longè, Tardè*; that is, Get away from the infection betime, Stay long enough from it, and returne slowly to the place where it was.

2 Sin by continuance groweth more in number, and more in strength; it is still ingendring, and groweth more fruitfull: one sin is a linke to another, drawing to that another, and one sin must maintaine another. *Ahab* must maintaine his covetousnesse by murther; *Ezechiel* his theft by a lye; *David* his adultery by murther; *Salomon* is drawne from carnall whoredome, to spirituall:

all: Herod maintaining incest, must cut off Johns head: Sinne groweth strong after the birth, and as a plant of the Devils planting, quickly rooteth: Take it when it is new seed. It may be plucked up easily, but let it grow to a tree, no struggling can plucke it up, nor many blowes strike it downe.

Sin is strong in the cogitation, stronger in affection, most of all in actions and habit.

4 Looke upon Repentance, and there is a twofold Repentance, that is seldome true.

1 Late Repentance: for then commonly sin leaveth us, not we sin; and when Repentance liveth not with us, commonly it dyeth with us: and what thanke is it for a man to leave the world, when the world leaveth him, and casteth him off? When weaknesse hindereth him to sinne, we must thanke his weaknesse, not himselfe.

Reas. 4.

selfe for not sinning, saith *Basil*.

a Forced Repentance when men in distresse of body, or mind, or feare of death, pretend a Repentance; will promise, pray, vow, or do any thing: but the feare is scarce over, but so is their Repentance: then returneth the uncleane spirit with seven worse than himselfe; and now running from God, God is gone further off than before, and a thousand to one never returneth againe.

O therefore is the delay so dangerous? is neither the day of thy life, nor the day of grace certaine? is the present day late enough? may the next day be too late? how darest thou cast thy Repentance into thy last accounts, which ought to be the first worke of every Christian? how darest thou deferre it beyond this day, and hazard to lose that in one moment, which can never be hoped or gained after ward?

Let

Let every eye behold Christ mourning over him, as once over Ierusalem: Oh that thou haddest in this thy day known the things of thy peace! but these things are hid from thine eyes: A wise man may slip or fall into a pit, but he is a mad man that will not rise out againe.

2 As Repentance must be the first, so it must be the constant and daily exercise of every Christian, who must esteeme his whole life a continuall Repentance.

1 We sweepe our houses every day, but the houses of our hearts have more neede, because of the soyle and dust of our daily infirmities: Our hands have daily need of washing, our hearts much more.

2 As the blond runneth through all the yeines, and is necessary to carry life and spirit through all the parts: so Repentance must runne through all the occasions

Reas. 2.
Repentance must be the constant exercise of every Christian.
Reas. 1.

Daily occasions to quicken our Repentance.

occasions of the day : all which call us to repent! For,

1 We are bound to the daily sacrifice and service of God, which cannot be performed without Repentance. Come before God without Repentance, all is one, as if thou cut off a *dogs head*, or offer *swines flesh*.

2 Our daily failings call us to daily repentance ; we goe over daily frailties, many yeeldings to temptations, many roving thoughts, idle speeches, many sinfull actions of bad and scandalous examples, many secret finnes not easily found out, many sinfull defects cleaving to our best duties, thrust in upon us incessantly, every one of these call us to a constant practise of repentance in examination, confession, watchfulness, mortification, &c.

3 Many are the daily troubles of our callings, many afflictions meete us ; many crosses befall us
in

in our family, in our estate, our friends; many afflictions upon the Church and Land wee heare of: every of these have a loud voyce to summon us to daily Repentance: for *man suffereth for his sinne*; and remove the cause, the effects will cease.

4 Wee stand in need of daily blessings and new favours, and these call on us to renew our Repentance daily, for else our sinnes will hinder good things from us: either wee must remove them or they will remove Gods mercies from us; and in stead of blessings cast us into perils and dangers every moment.

For time, Repentance is also the last duty of a Christian which he must principally intend. For,

1 All naturall motion is swifter to the Center, and so supernaturall: every sound grace is most stirring at last, and this especially, because Sathan is most stirring.

Rule 3.
Repentance is the last duty of every Christian.

ring in temptation, and so in this last act is most troublesome; and therefore Repentance must be most busie in thrusting downe the last and strongest powers raised against it.

2 In sicknesse, sorrow and approach of death, is great cause of sight, sense, and godly sorrow for sin, the mother of them. Now is a time of humiliation, and mortification, so that now the worst of men can counterfeit a Repentance; and therefore now true Repentance cannot but above all times shew it selfe.

3 The lesse time that grace seeth it hath to worke in, the more stirring and working it will be; only grieved that it hath not more, and cannot more glorifie God: and as friends parting when they take their last farewell, they desire to take their fill one of another; so the Saints being to bid farewell to godly sorrow, are willing

willing to take their fill of it.

4 What is it else thou wouldest have thy Master finde thee doing at his comming, but *so doing*? and what else hath the promise of blessednesse? and what servant else, but he whom the Master findeth so doing?

Now the way to doe it well at last, is to exercise it well beforehand, else it will hardly and bunglingly come off: but what a man doth customably, and habitually, is done easily, cunningly, and comfortably. Nothing but the dispatch of this businesse maketh life sweet and desirable. Nothing else affordeth peace with God, part in Christ, quietnesse of conscience; but the comfort of sound Repentance, without any of which, life is no better than death.

Nothing but this can allay the feares and bitternesse of death: How can the evill servant but
feare

feare to be called to accounts,
that had never made them ready?
How can the condemned Felon
but feare the Assizes, who never
looked after his pardon?

But why should the soule feare
to goe forth to God, when it
knoweth it is reconciled to him?
what need he feare sudden death,
who is ever prepared? When a
Malefactor hath sued out his par-
don, let the Assizes come when
they will, the sooner the better:
Never will that soule feare to go
to Christ, that is in Christ; nay, it
will desire it because it is best of
all, Philip. 1. 23.

CHAP. II.
Lets of Repentance in respect of sin.

2.

THe second generall thing
propounded to further the
practise of Repentance, is to re-
move the *Letts* and impediments
which

which hinder men from the practise of it. For,

The more excellent any duty or grace is, the more difficulty there is in attaining it: and Repentance being of all graces the first and leader, wee must not thinke it easie to come by. God seeing it in our nature, lightly to set by things wee easily come by, hath set a prize upon his best blessings, that wee might prize them; and is not so prodigall of them, as to cast them upon slothfull persons, and slothfull persons, that thinke them worth no paines nor labour.

And Sathan hangeth such weight on our corruption, and by his policy and power, so cloggeth and blocketh up the way to this grace, as very few are able and willing to encounter with so many Giants, and *Hydræes*, and to undertake so many Herculean labours and difficulties, as hee must

must goe through, that meaneth
to goe through-Ritch with found
Repentance.

Though therefore men unac-
quainted with repentance, think
it the easiest thing in the world;
an houres worke; or dispatched
with three words, *Lord have
mercy*: yet never any true Peni-
tent found it so easie, but the har-
dest taske in all the world: and
he that commeth in earnest unto
it must cast his costs, and confi-
der whether he be able to *drinke
of this cup*, or no.

We shall finde it so small la-
bour to reckon up and discover
these hindrances; and much lesse
is he to find it so, that is to grap-
ple with them, and conquer
them.

These lets being so many, may
be prosecuted under foure heads,
being cast in our wayes, either by
Sin, or the *World*, or *Sathan*, or our
selves.

¶ In respect of sinne we have sundry Lets;

- 1 The love of sin.
- 2 The seeming profit in sinne.
- 3 An appearance of pleasure.
- 4 A kind of credit conceived to be in sinne.

Lets of
Repentance in
respect of
sinne.

¶ The love of sin riseth from the nearenesse, long acquaintance, and familiarity with us, it being bred and borne with us, at boord and bed with us, as neare and deare as our eyes and hands unto us, and this disordered love of sin, maketh us hate and loath all meanes, which might worke us to dislike and forsake it. So our Saviour telleth us, *Ioh. 3. 19.* Men love darkenesse, because their deeds are evill. This love of darkenesse, of sinne, maketh men loath the grace of Repentance.

Now to remove this let, consider:

- 1 To love sinne is to hate the Lord, *Psal. 97. 10.* All ye that love the

the Lord hate all that is evil: therefore love of evil will not stand with love of God. Every grace is active against the contrary.

2 To love sin is to love death, *Gen. 2. 17.* In the day thou sinnest thou shalt die: And to love sin is to hate his own soule, *Pro. 8. 35.* He that sinneth against mee, hateth his owne soule: And all that hate me, love death, *Pro. 11. 19.*

3 A child of God cannot but hate his owne sin; he hateth the evil he doth, and is farre from allowing himselfe in it, *Rom. 7.*

Yea abhorreth himselfe in dust and ashes for his sin, *Iob 42. 6.*

4 Yea, we shall finde all the affections of the godly set against sin, as the most hatefull object.

1 His sorrow is chiefly for his sin. We reade not that *Peter* ever wept so bitterly for any suffering, as he did for his sin: nothing is so contrary to godly sorrow, as sinfull joy.

2 His *fear* watcheth against sinne, and *fieth* sinne as a serpent, yea { the occasion } of it.
 { and appearance }

3 His *shame* is most for his sinne. The Publican is *ashamed* to looke towards heaven; and the Prodigall *ashamed* to looke towards his fathers house.

5 Grace wheresoever it is, resolveth against all sin, voweth against all; he will worke no iniquity, *Psal. 119. 2.* hee will with full purpose of heart cleave unto the Lord; he renueth a daily purpose of not sinning, of banishing sinne and conquering it.

Secondly, in sinne is a seeming profit, which the sinner is loth to let goe.

The Usurer will not part from his gainfull and unlawfull trade: the Buyer and Seller will not lay aside their oathes and lies, their sleights and deceits, by false wares, weights, lights, and an hundred

The seeming profit of sin.

hundred devices to deceive.

The Non-resident will not part with his gainfull sinne, though it be the price of a thousand of soules.

The Lawyer, the concealing and hiding of truth, which hee ought to open. They cannot live if they should.

To conquer this Let, consider,
 1 That no man can *establishe himselfe by iniquity*, *Prov. 12. 3.*
 What stability is in that house, which is founded in water, and underpropped with kindled firebrands? Could *Saul* stablish his house, by founding it in disobedience, and underpropping it with persecuting *David*? No, it falleth on his owne head, and crusheth and hideth all his posterity in the ruines of it.

Could *Ieroboam* stablish his house, or confirme the kingdome to it, by devising the trickes of the two Calves at *Dan* and *Bethel*?

Can

Can a sick man gaine his health by drinking a strong payson? Such is the gaine of him, that will assure his state by sinne.

2 All is not gaine that is gotten by sin; no man can reckon it for cleare gaine: for there is no gaine, but the losse is far greater. For,

1 In sinfull gaine is a losse of grace; *faith* and dependance upon God is gone. Thou leanest on a reed, makest a wedge of gold thy hope. Better had it beene to have beg'd thy bread, than lost thy faith.

There is a losse of good conscience: And better had it beene to have cast over-boord all that ill-gotten goods, than have made shipwrack of a good conscience. And what comfort to have thy house full of goods, when thy conscience telleth thee, they have a bad master?

2 What gained *Rahab*, *Judas*,
G das,

das, Ananias, and Saphira, when by seeking unlawfull gaine, by cursing, betraying, lying, they lost their lives for their labours?

3 What gaine, or profite is it for a man, to winne *the whole world*, and lose *his owne soule*? Or what recompence shall he give? Here is not only a certaine, but an irrecoverable losse.

4 What gaine, or profit shall hee finde, when the curse of God bloweth upon the state so ill gotten? which maketh it as a fire to consume the rest, if any be better gotten than other. As *Ahab*, when for *Naboths Vineyard* he lost his whole kingdome: or sometimes the curse of God raiseth an unthrifty heire, who shall lavish it, and as wickedly waste it, as ever it was wickedly gotten.

And how can it be, but the curse must accompanie that wealth, for which men fall down

to the Devill and worship him, on which condition onely he enricheth them?

3 The onely true gaine is to gaine Christ, in comparison of whom all things are drosse and dung, *Phil. 3.* The gaine of godliness, *1 Tim. 6.* the gaine of true wisdom is better than that of gold, *Pro. 3. 13.* a better and more induring substance *Heb. 10. 34.* A treasure in heaven worth selling all, as Christ to the young man: An undeceivable wealth, not consumed with use, but encreased; nor left on earth, but carried to heaven: wealth for which the Saints willingly endured the spoiling of their goods, because they knew they had a better substance.

Thirdly, in sin is an appearance of pleasure, and every sinner is loath to change the sweetnesse of sinne, with the lowre and tart feede of Repentance, and Mortifi-

The seeming pleasure of sin.

cation; loth is the sinner to let the *sweete morsell* goe from under his tongue, *Job 23. 12.* whence it is that we see so few drunkards, fornicators, worldlings, wantons, gamsters, play-haunters are so seldome reclaimed and won to Repentance.

To remove this Let, consider,
 1 That sin the more delightfull, the more dangerous it is; as *Sampson* in *Dalials* lap, the more pleasing the more pernicious: for as theeves they set upon men, and rob, and wound their soules; and usually ease staieeth the sinner, as in the *Proverbs*. Which was the Apostles argument, *1 Per. 2. 11.* Abstaine from fleshly lusts, for they fight against the soule, though they seeme never so familiar and friendly.

1. First they chase away feare of evill to come, *Amos 6. 1.* They that are at ease in *Sion*, put farre off the evill day, *Matth. 14. 39.*
 The

The old world, set upon pleasures, knew nothing till the flood came.

Secondly, they thrust out pleasures of the world to come; they make a man delight more in the Devils bookes, Cardes and Dice, than in Gods; in gathering money, than in gathering grace; make their Hawkes and Dogs more charitable than Christs poore members.

2.

Thirdly, they binde a man a willing slave, and like the harlot, their hands are as bands to hold them fast in the snare; as Herod can make shift against many sinnes, but his Herodias.

3.

2 The sweetnesse of sinne is as the sweetnesse of poyson, onely sweete in the mouth, poyson in the belly, *Pro. 5. 4. Stolen bread is sweete, but the dead are there*; sweet only in committing, bitter in the account and reckoning; and this last dish will spoile the

feast. Let wisdom set thine eye upon the future miserie, which is as the sowre sauce to sins sweetnesse, and were the sweetnesse of sin a true pleasure, what folly were it to buy a broken and momentary pleasure, with endlesse paine; to preferre an empty joy above fulnesse of joy; the pleasures of Gods *left hand*, above the pleasures of his *right hand*; a drop of pleasure, above a river of mercy and glory?

3. Nothing can be more contrary to the state of Grace, than a life led in pleasures: The Widow living in pleasure, is dead while she liveth; noted for a course of the unregenerate, *Tir. 3. 3.* serving *diverse lusts and pleasures*; and it is a brand of a foolish course, *Eccles. 7. 6.* The heart of a foole is in the house of mirth.

Let us account it therefore an high wisdom

To

To discover other manner of pleasures, such as are the soules delight. The *way of wisdom* is the way of pleasure, *Pro. 17*. Oh that we knew what pleasures are in peace of conscience, joy of the holy Ghost, what a solace it is to be a son of God, an inhabitant of heaven, to live by Faith!

3 To exchange these broken, worme-eaten, and poysonfull pleasures of sin for a season, with the pleasures of Gods House, of Gods Spirit, and of Gods right hand for evermore.

Fourthly, in sinne is a kinde of *credit and glory*, which the sinner is loth to let goe: as the Gallants and Great ones, that must not put off any of their proud fashions or tyres; nor must not be behind any of the fantastick disguises of the times. And our Roisters, Swearers, Swash-bucklers cannot be thought men of great spirit or place, if they should not

G 4 despise

The fourth
Let.

despise the basenesse and pusillanimity of Repentance, and humble carriage of Christianity.

Against this Let, consider,

1 to glory in sin, is to glory in a mans owne shame: as if a man should glory to wallow as a Swine in his owne dung, or as if a theefe should pride himselfe in his fetters, which hold him fast to his execution, *Phil. 3. 19.* The Apostle spake of such as *gloried in their shame*; that is, whereof they might, and ought to have beene ashamed, and whereof they should be afterward ashamed: What will be the end of that glory, that fighteth against *the glory of God? 1 Sam. 2. 30.*

2 Sinne unrepented of, maketh a man the basest slave and drudge of all men; it maketh him a slave to the Devill, a drudge in the basest services of flesh and lusts: with more reason might the basest slave in the Turkish Gallies,

Gallies, glory of his freedom
and honour? Wilt thou be great
in sinne? thou shalt be great in
plagues, great in sorrow, in tor-
ment,

3 Sinne can draw no credit
but from persons of no worth or
reckoning. What credit were it
for a Rebelle or Traytour to get
applause among his complices,
and be well thought of among
such condemned Rebels as him-
selfe, while they are all going to
an infamous and cruell death ha-
ted of the King, and despised of
all good subjects, and the whole
state in which they lived?

4 As godlinesse is the truest
gaine, so it is the truest greatnesse
and honour: for is it not the tru-
est greatnesse to be great in Gods
favour and love?

To be godly, is to be great,
great in the Court of Heaven,
great in bloud and alliance, great
in present estate, greater in ex-

pectation, great in place and priviledges : If therefore thou seekest great things for thy selfe, seeke grace, seeke precious faith, holinesse, hope ; especially, seeke true humility : for hee that will be greatest, must be least, least in himselfe ; and he that is so, will be least in sin : And suppose piety and grace carry reproach and contempt in the world ; yet faith seeth it recompenced with everlasting honour and glory in the life to come.

CHAP. 12.

Lets of Repentance from the world.

THe second sort of Lets of Repentance, are from the world, which is a perillous sea, wherein some Christians escape drowning, but none danger ; some escape shipwracke, but none hazard.

zard. And the greater and more dangerous is this enemy, because shee betraieth us as *Judas* with a kisse; not comming in hostile manner, being alwayes an enemy but sometimes as a friend: sometimes hiring us to sin with great wages, as *Balaam* was carried with *wages* of unrighteousnesse, to curse the people of God: sometimes inticing us to sin, holding before our eye, an apple faire to the eye, as *Eve*: or a wedge of gold, as *Achan*.

2 Our selves, without great watch, yea, and with it, are easily carried away, because of the league that is between the world and our corrupt nature; all our affections, and thoughts, and courses, are naturally tending world-ward, further than they are weighed upward with much strength of grace.

3 Yea, wee see men of much forwardnesse and grace cast backe by

by the world, and the very Disciples themselves shall stand sometimes striving for superiority, and to be somewhat in the world, when they should have minded other businesse: And why doth the world cast such a number of lets to hinder Repentance, and reach at those that are at the side of Christ, but because in every one that repenteth, shee loseth a limbe or a member?

Now the Lord seeing our danger by this masked enemy, hath charged us, that whatsoever love the world maketh to us, wee must not bestow our love upon it: for then the love of the Father cannot be in us, 1 Joh. 2. 11. but arme our selves against it, as an arch-enemy to us in the way of grace, and stand out against it unto victory, and that in the strength of our head, who hath bidden us be of good comfort, because wee hath overcome the world, both

both for himselfe, and all us his members.

There be foure great impediments cast in our way by the world to hinder Repentance, and the exercise of godlinesse.

First, *fear of contempt and reproach from the world*: secondly, *a forsaking of friends*: thirdly, *fewnesse of sound godly men*: fourthly, *multitude of contrary examples*.

1 The great rubbe of all from the world, is that generall contempt powred upon professors and practicers of piety, which is a generall Let: insomuch as our Saviour pronounceth that man blessed, that is not offended in him; and once asked his Disciples, if they would also goe away with others.

2 This was a strong Let and stumbling block; which, layed in the way, hindred many Rulers from following Christ, and from

Contempt from the world must not hinder our Repentance.

from professing that, whereof their conscience was convinced, *Iohn 12.43.* Because they feared contempt from their consorts, and *loved the praise of men, more than the praise of God.* What else hindred and deferred the Repentance of *Nicodemus*, and cast his coming to Christ into the night?

3 It striketh at that which nature is very tender over: for who would willingly cast himselfe into so contemptible a condition, as that of men forward in Religion? who would be pointed at for singularity? who would not shun the nick-names cast upon godlinesse? who but would be loth to be thought of the Preciser sort? who would be at such a passe, to have his Religion judged Hypocrisie; his Christian prudence censured as crafty policy; his godly simplicity, esteemed sillinesse and folly; his

his zeale, madnesse; his frugality, covetousnesse; his bounty, wastfulnesse; his contempt of the world, a silly carelesnesse? his godly sorrow, melancholy? how hard is it to be so misconstrued in every thing?

Now for removing of this Let:

1 Looke to *Christ*, and thou shalt finde *Christ* and his *Crosse* inseparable.

2 It were strange, if the world that hateth *Christ* himself, should not hate his Disciples, *Iohn 15.*

18. If the world hated you, it hated me before you.

3 Cannot the wisedome, innocencie, and holinesse of *Christ*, fence him from the scornes and mockes of the world, and can thine fence thee? Did they deale thus with the greene tree, and will they not with the dry? Durst they call the master *Beelzebub*, and will the servant look to be better than his master?

4 How

4 How base and vile was he content to be for thee?

2 Looke to the world, and consider that it were strange if the world should not hate those that are called out of the world: Is it a strange thing that they speake evil of them, that will not run into the same *excesse of riot with them?*

1 Pet. 4. 4.

3 Looke at thy selfe, and consider.

Whether if thy person and wayes please God, the world will not be displeased with both.

2 What fence hast thou above other of the Lords holy ones? were not the Prophets reputed Rebels to States and Princes? was not the happy tidings of salvation in the Apostles mouthes, counted seditious doctrine and novelties? was not *John* Baptists abstinence and sober manner of living, esteemed melancholike; yea, devillish austerity?

austerity? was not *Maries* love and bounty to Christ, counted wastfulnesse? nay, our Lords gentlenesse and meekenesse with sinners, was it not called boone companionship, and himselfe for it a glutton, a companion of sinners?

3. Looke at thine owne secret worth, that art an humble Christian, and comfort thy selfe in that for the time. A Prince in a strange Countrey unknowne, is content with homely usage: for he knoweth his owne worth, so doe not they: And a secret rich man is well pleased with his wealth, and willingly concealeth it from others: So the godly and humble soule may be well contented, that hee is *rich in God*, and rich in Grace, and in an honourable and happy estate, though all men take no notice of it.

Though the world iudge according

according to the outward appearance, because it knoweth not the Father, nor yet the love of God: Neither is this the time when they must appear what they are, yet mis-judge not thine owne happinesse for the present, though it appeare not; for did the honour of the Saints appeare, all the sheaves would bow to theirs; and all the Nobility, and glory of the earth, were but vanishing shadowes, and as *Ionas* his withering Gourd before them: Yea, I suppose, the glory of the least beleeuer, when it shall appeare, shall darken the glory of the Sunne.

4 What an happy service is it, if thy dishonour can bring any honour to God and his truth As *Luther* of *Moses* body, so I say of thy name, Let it die, and be buried, stinke, and rot; and let no man know where it lieth, so as the Name of Christ may be mag-

magnified by thy life or death.

Be content then if the sonnes of men turne thy glory into shame : if it be vile to be humbled before and for the Lord, *be yet more vile,*

2 Sam. 6. 22.

3 Consider whether the worke of grace get strength in thee, whereby thou art crucified to the world, and the world to thee, whether canst thou contemne the contempt of the world, and despise the glory of it ; esteeming it, in comparison of Christ, dung and drosse? A man that is dead, or crucified, is in such an estate as he careth not for all the pompe and glory of the world, neither doth he feare that the world can abase him lower than he is : so a man crucified with Christ, is dead to the world, and the world cannot cast him lower than he hath cast himselfe.

4 Consider that the scorne and reproach for Christ, which is cause-

causelesse, is indeed the present crowne of glory, set upon the head of a Christian. And though the world knoweth not Christ if he come not with a crowne of gold, yet faith espieth much more honour in the crowne of thornes, both on his owne, and on the heads of his members; and rejoyceth more in the crosse of Christ, than in all the world besides. Christ crucified is a Christians onely glory, *Gal. 6. 19.*

5 Seeing there is no man but must be contemned, let us chuse rather the contempt for well-doing, than the contempt for sinne. A man must either be contemned here of the world, or hereafter of God. Now whether is more eligible, to be rejected of evill men, or of the Son of God? Surely, nothing can cast such dung in the face of a man as his sinne unrepented, unpardoned. This maketh him contemptible

tible to God, to good Angels, and good men even here; and there abideth an *eternall contempt* for sin and sinners hereafter, as it is, *Dan. 12.*

Whereas if godlineſſe draw on the hatred of wicked men, this is abundantly recompenced with the love of God, and of the Saints; which is not temporary, as is their hatred, but everlasting and endleſſe. And what neede a wiſe man to care for the hatred of abject Scullions, and baſe Gal-ly-slaves, if he can retaine the fa- vour of the Prince, the Nobles, the greateſt and beſt men in the land?

A ſecond great Let of Repen- tance from the world, is that of him, *Luke 9. 61.* who would faine follow Chriſt, but he muſt firſt bidde them farewell that are at his houſe; and this is ſo long a doing that we heare no more of him: So every naturall man hath many

many friends in the world, many wel-willers, and sundry to whom he is ingaged and much beholding, and he is loth to part companies, and bid them farewell. Now, if he begin to repent, hee must bid a number of these friends adieu, and farewell much of that, which formerly he called good fellowship and merry company: these will not goe in his way, and he must not goe in theirs any longer.

Answer. To this let, *first*, If the businesse of repentance breake off that fellowship, which wicked men have together in the workes of darkenesse and pleasures of sin, such as is drunkennesse, swearing, revilling, stage-playes, masking, may-games, carding, dicing, frothy or foule communication, &c. what can be a higher praise of godlinesse, than to cut off such ungodly fellowship, of which sin is the onely knot and band.

But

But as for Christian fellowship in lawfull and joyfull meetings in the feare of God; as the ancient Christians beleaved, conversed, ate and dranke, and rejoyced together, *Acts 2.* Godlineffe and pietie establissheth such; for it rectifieth and sweeteneth societie, and maketh it truly fruitfull and profitable. It onely forbiddeth that merriment which is not in the Lord, and the mirth wich *Salomon* calleth madnesse, when men are never so merry as when God is farthest off; as mad men sing when their bands increase.

2. To walke in the way of repentance, is not to lose friends; for let a mans wayes please the Lords, he maketh his very enemies become his friends, *Prov. 16. 7.* This is the way to get and keepe sound friends, and friendship: It is hee alone that can contemper iron and clay to a mixture;

mixture; he can make the Wolfe and the Lambe, the Beare and the Calfe, the Lion and the Oxe feed peaceably together, *Esay 11.* For as hee that is confederate with a King, is at peace with all his subjects, so he that confederateth and entreth league with God, shall so far forth finde men friendly, as may stand, 1. with Gods wisedome, 2. with exception of the crosse, 3. with promotion of his owne salvation.

And what wise man would chuse to live out of Gods favour for mans, yea for wicked mens? As *Elkanah* said to *Hannah*, Am I not better than ten sons? so may the Lord, Am not I better than ten thousand friends?

3 To walke humbly before God, is not to lose friends, but to exchange those that are covert enemies under the habite of friends, for true friends indeed: and to breake from such friends

is to get God thy friend and Father, Christ thy friend and brother, the Angels thy friends and guardians, the godly thy friends and fellow members, thine owne conscience thy friend, yea as a thousand friends and witnesses for thee: And these are friends worth having. As for other friends, who draw thee aside from obedience to God, say to them as Christ to *Peter*, dissuading him from suffering, Get thee behinde me Sathan: and as *David*, Away yee wicked, for I will keepe the commandments of God, *Psal.* 119. 115.

4 Grace teacheth a godly man to have the same friends and enemies that God hath, because of the covenant and league now stricken betweene them, *Psal.* 139. 21. But

1 See the hatred be carried against vices not persons, least we sin against the precept of loving

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ving

ving our neighbour.

2 See to the purity of our affections, that they be not private, but set upon Gods glory; nor as they be our enemies, but Gods.

3 Let no relation betweene any man and us, neither in high nor low place, cause us to betray Gods cause and truth; but let it be dearer to us than our owne peace, profit, yea or our lives themselves.

CHAP. 13.

Lets of Repentance from the paucity of true penitents in the world.

III.

THe third let of Repentance cast in our way by the world is, the fewnesse and paucitie of sound godly men. In the world wee see Repentance and sound godlinesse practised but by a few,

few, and every unregenerate man hath an unwillingnesse to row against the streame of time, or the age and customes of men; so that most will doe as the most doe, that the fewest may scorne them; and the most common reproach cast upon Religion, is, They be but a few sorry fellowes that professe it.

Ans. To remove this let,

I. Wee must know that the number of faithfull Christians, that sticke close unto Christ, are but a small number, and as small in worldly reputation, for foure reasons:

I. The true Church of God is a little parke or pickle of God, empaled from the rest of the world; a *Garden enclosed*, Cant. 4. 12. a *Paradise of God*, not the waste of the world; a *Fold*, not a field. It is the *Floore of Christ*, in which are a little Wheat in an huge heape of chaffe, a little

H 2

gold

gold in a whole mountaine of clay or drosse, a gleanings after a harvest, a few berries after the vintage: so the members of the Church are but few, compared with a heape of wicked men. Gods company was alwayes a *little flocke*, *Luke 12. 32.* The number of Gods company are said to be one of a Citie, and two of a Tribe, *Ier. 3. 14.* As if in a great inundation of water, which carrieth away whole Townes or Countries, some one or two houses or persons should scape; or as if in a raging and universall fire devouring a whole City, one or two houses should be left standing.

Consider how few are chosen. *Mat. 20. 17.* Few are to be saved. If Israel were as the sand of the Sea, yet a *remnant onely* should be saved, *Rom. 9. 29.* As a Tradesman having cut off the whole piece of cloth, a small remnant

not is remaining : so the true professors of Christ : are a very small remnant of the whole piece and people of the world, *Rev. 12. 10.* it is called the remnant of the womans seed, that is as a little seed-corne is reserved out of a great heape for store, which is nothing to the whole crop ; so is the small number of true beleevers reserved by grace, to the whole field and crop of the world. In the Arke a few, even eight persons were saved, *1 Pet. 3.*

3 Consider the truth of that of our Saviour, *Mat 7. 14. Strait is the gate, and narrow the way, that leadeth to life, and few find it.* Which must not be understood simply in themselves ; for many shall come from East and West, and sit downe with *Abraham,* and *Isaac,* and *Iacob,* *Mat. 8. 11.* and *Iohn* saw a multitude, which none could number, of all nations, kindreds, and Tribes, and

H 3 tongues,

tongues, standing before the Lambe, in white robes, *Rev. 7. 9.* But *comparatively*, in respect of Vnbelievers, Infidels, Hypocrites, and Reprobates; they be an handfull, to an house full; a spark to a flame; a drop to a streame. And the reason is twofold:

1 The worth of grace and salvation, and excellency of eternall life, alloweth it not to be common, but it is a precious commodity in the hands of a few; as Pearles and Jewels are so much more advanced in price, as they be harder to come by.

2 Because there be so few that will indure the persecution, sharpenesse, the selfe deniall, the mortification, the many losses and crosses which the straight way is strewed with; every man naturally desiring to walke in the easie and broad way, where is elbow-roome, profit, pleasures, applause of others, and pleasing of

of a mans seife.

Now this should be so far from offending any, as that every one should strive to be of the little flocke, and remnant, and walke in the way of good men; and though the company be small, it shall be good: Nay, thou must praise God that ever hee vouchsafed thee mercy to joyne thee to this small number of them that feare the Lord; Considering

1 That the world yeeldeth his harvest to the god of this world, and the earth affoordeth much clay for Pottes, but little oare for gold: pebbles are many, pearles but a few.

2 Yea, in the particular Churches, there are but a few names that defile not their garments, *Revel. 3. 4.* All are not Israel, that goe for Israel; neither all that go for Virgins, are admitted into the Bride-grooms Chamber.

3 Consider the day coming,

ming, wherein thou that shun-
nest this small number, shalt wish
thy selfe of it, and shalt be most
unhappy in the fellowship which
thou hast chosen, when all the
drosse and chaffe shall be swept
together, and cast into the fire.

And on the contrary, thou
that hast sorted thy selfe with
these few, shalt praise God for a
farre higher mercy to thee, than
that was in the great deluge, to
save one *Noah*; and in the dread-
full burning of Sodome, to save
one *Lot* from the common de-
struction.

CHAP. 14.

*Lets of Repentance from multitude
of contrary examples in
the world.*

Let IV.

THE fourth Let from the
world, is the *multitude* of
con-

contrary examples. The world hath a great many crooked patternes, many perswaders, and pul-backes, as backe-byasses to Repentance and godly life, whole bands of bad company, and wicked society, which are strong impediments, and so much the more dangerous, as,

1 Our nature is sociall, and not as the brutes: wee readily thrust into company, as being naturally enemies to solitarinesse: we easily follow one that offereth to leade us, but if many, or multitudes, or great ones goe before us, then wee can runne as sheepe, and for haste never stay to reason the case, neither in what way wee are, nor upon what errand.

2 Our nature is corrupt, and attractive of evill: as the Adamant will draw iron to it. Wee are suddenly corrupted by, first, filthy communication, and evill

words which corrupt good manners: *secondly*, by counsels and perswasions to evill, by which they are justly carried that will not be guided by the voyce of wisdome. *Thirdly*, by the wicked example, especially of great, or wise, or learned men, who thrive well enough, and are lifted up in the world without all this nicenesse, and adoe.

3. Adde hereunto that evill is diffusive of it selfe, and such acquaintance is betweene it and us, as the plague cannot so easily and soone infect our bodies, as sinne doth poyson, and suddenly infect our soules.

Now against this Let, that wee may breake through it; Consider,

1. The straight injunctions and charges of Scripture, *Exad.* 23. 2. Thou shalt not follow a multitude to doe evill: the word

רַבִּי signifieth as well *mighty*, *Rabbim*.
 and potent men, as *many*, or
 multitudes; so as wee must not
 follow others to evill, be they
 never so many, never so mighty,
 by doing that we either know to
 be evill, or know not to be good,
Prov. 4. 14. Enter not the way of
wicked men, avoid them, par-
take not with them, have no fel-
lowship with unfruitfull workes,
Ephe. 5. 7. Numb. 16. 26. Separate
from them, come out from among
them; Pro 9. 6. Forsake the foolish
and live.

When wee speake thus from
 God, as *Lot* to his consens; Haste
 you, get you out, stay not in *Sod-*
ome; thinke not as they did, that
 wee speake in jest, lest yee feelee
 the fire of God in earnest.

2 Oppose to this Let, the dan-
 ger of following multitudes, and
 corrupt examples. For,

1 Multitudes can make no-
 thing good that is evill, but must
 needes

needs make that which is evill much worse and more hainous. If all the earth be corrupted, the cry is great: many hands ridde much worke, many sinners fill the measure full.

2 Multitudes cannot keepe off the revenge of evill; they may helpe thee into sinne, but cannot helpe thee out of punishment: thou canst not partake in their finnes, and not in their punishment, *Rev. 18.9. Pro. 13.20.* Companions of fooles must be destroyed; and therefore let hand joyne in hand, they shall not escape unpunished. A world of sinners in earth, a million of Angels in heaven, connot shifte off revenge, if they sinne together against God.

3 It is almost impossible for a good man to retaine his goodnesse among evill men; it is a rare example to be a *Lot* in *Sodom*; see *David* in the Court of *Achish*,

Achish, once basely counterfeiting madnesse, another time dissembling himselfe a friend of *Philistims*, and an enemy of Gods people: and *Peter* in the company of deniers, and enemies, denying, and forswearing his master: And hereof are two reasons:

1 The *disposition* of wicked men, who are like men sicke of the plague, care not how much they can infect others, that so the fewer may shunne themselves.

2 Our *owne disposition* and aptnesse to receive infection from them, as sound Sheepe, or sound Apples are easily infected with the rotten. Whereas therefore some pretend to runne with wicked men to win them, they delude themselves; for as there is no great hope to doe them good, so there is certaine perill of thine owne hurt. A man
that

that runneth downe a hill, if hee catch hold on him that is going up, shall easily pull him back with him, because the descent is easier. And dead carcases tied to living bodies, are not revived, but by miracle; but the living bodies, tyed to them, are poysoned and putrified by them. Is there so little hope of doing them good, so great perill of thine owne bane and poyson? get out from among them, *Pro. 22. 14.* he with whom the Lord is angry shall fall by them.

3 Fence thy selfe against the objections that might carrie thee away, as namely such as this.

Object. The most doe so, most are in the fashion, most sweare, game, waste their time, &c.

Ans. Walke with the most, and perish with the most: doe as most, and suffer with most; live as most, die with most; *Argumentum*

mentum pessimum turba est, saith *Seneca*: that is, The multitude is the weakest and worst argument. No excuse to say, thus doe my Neighbours. Commit a felony, and say others did so, will this acquit thee?

Object. My forefathers did thus, and beleevd thus, and they were wise, and I wish my selfe in no better case than they.

Ans. A part of our Redemption, is to be delivered from the vaine conversation, received by tradition of our fathers, 1 Pet. 1. 2 the Spouse of Christ must forget her Fathers house and kindred, *Psa.* 45. but thou wilt not doe so.

Object. But some Ministers, good Schollers, great Preachers, play, and sweare, and drinke, and swagger, may we not follow our guides?

Ans. 1 It is a fearefull thing for Aaron to lead Israel to dance about the calfe.

2 The

2 The Scribes and Pharisees were great Schollers, but they said, and did not; they must not be followed further than they sit in *Moses chaire*. *Judas* went farre beyond all Preachers in gifts yet hee led a band to apprehend Christ. And many such there be, of whom Christ saith, hee that breaketh the least Commandement, and *teacheth men* so, by word or example, shall be least in the kingdome of heaven: Christ speakeeth of blind guides: no wise man must shut his owne eyes to follow them, least the blind lead the blind, and both fall into hell ditch.

Object. But I know good men doe thus and thus, may not I follow them?

Answ. The fairest lawne hath his moles, and the best men their faults, and fals, and must not be followed in all things, as in *Noah Lot, David, Peter*. But if we will follow

follow example.

1 Follow the best ; not the most, walke in the way of good men, 3 John 11. Follow not that which is evil, but that which is good.

2 Follow the light side of the cloud, as Israel did, not the darke side, as did Pharaoh and his Egyptians.

3 Follow one man that hath his sight and light to guide him, rather than ten thousand blinde men that walke in the darke.

4 Christ is the onely unerring patterne, follow him as the wise men did by his starre, and follow all other as farre as they follow him, be they even Apostles themselves, 1 Cor. 11. 1.

Object. But the Church is a multitude of Beleevers, and a Catholike company, to which we must joyne our selves: here is a multitude which we must follow.

Directi-
ons how
to follow
examples.

Answer.

Answ. No, I must not follow a Church because it is a multitude, for that simply maketh not a Church, for then a legion of Turks or Devils were a Church, but the Church is *multitudo orthodoxa*, a multitude teaching, and imbracing the truth of Christ: I must live, and walke by my owne faith, as I see with no mans eyes but my owne, for faith is the eye of my soule.

Object. But I shall be counted singular, and more eyes see better than one.

Answ. It is better to walke the right way alone, than to wander with company; It is better to goe to heaven alone, or with a few, than with multitudes to hell.

2 It was *Lots* happinesse that hee was singular in *Sodome*, and that he went alone; and for *Noah* that he alone, and his family, entred into the Arke; and happy

py is he that is alone, if onely sanctity be counted singularity.

3 One eye having sight is better than a thousand blinde eyes: one poore crucified theefe had a clearer eye, than all the Iewes, Rulers, and People, that condemned and crucified Iesus Christ.

4 Resolve upon the rules of wisdom to fence thee from this sinne.

1 Chuse thy way, not because it is broad, but because it is straight; and suspect that way wherein thou seest multitudes, multitude being a streame we must row hard against. Most scorne the word, hate the feare of God, live after the fashions of the world: shunne this broad way.

2 Regard not what is done, but what ought to be done: for that onely will stand in the account.

How to
fence our
selves a-
gainst the
errors of
multi-
tudes.

3 In all matter of practice, walke by *rule*, not by *example*; looke at *truth*, not at *numbers*. Wee have a surer word of Prophets and Apostles, a sure foundation, 1 Cor. 3. 11. And as many as walke according to *this rule*, peace shall be upon them, Gal. 6. Christ said he was *truth*, not *custome*: and let customes be never so old, if not inlightened with truth, they are the worse for their age.

4 The wisdom of the wise is to chuse and *direct* his way, Pro. 14. 8. He taketh it not on mens words, or walketh on adventures: wisdom will to heaven alone, if it cannot get company.

The wisdom of the wise will looke better to the soule, than to damne it for company: No man but loveth his body better, but if he see never so many leape into the sea, or cast themselves into the fire, or off a rock, hee will

will be loth to kill himselfe for company: and wilt thou, foolish man, break the necke of thy soule for company?

5 Thou must *hinder* and stop the sinnes of the multitude, rather than *imitate* them. So *Lot* perswaded the multitude of Sodomites; strive, *resisting sinne* even unto bloud: keepe the praise of grace even in oppositions. *Tully* commended one for being continent in Asia: So hold out the light in the midst of a froward generation.

And when thou canst not hinder, thou must mourne for the sinnes of the multitude, as *Lot*, whose righteous soule was grieved daily to see and heare the unchast conversation of Sodomites: And *Jeremy* said, My soule shall weepe for you in secret: and *David*, I saw the Transgressours, and was sore grieved, and mine eyes gushed with rivers of teares.

This

This is true zeale against a mans owne sins, which kindleth a fire against other mens sins, and the more universall they be, the more will zeale be kindled.

CHAP. 15.

*Lets from Sathans lulling us
in security.*

3 **F** Rom the World we come to the incombrances and rubbes cast in the way of our repentance, by Saran the god of this world.

And he hath reason to bestirre himselfe, especially against our repentance, because he knoweth that onely this grace fetcheth us out of his power, 1 Tim. 2. 25.

To this purpose he suggesteth three sorts of temptations.

1 To lull us asleepe in the security of our present naturall estate.

2 If

2 If our naturall estate content us not, he urgeth to despaire of our estate.

3 If hee cannot doe that, he will enforce the other extreame of presumption of Gods mercy, though wee slacke or slip our repentance.

1 To hold us in our present security, hee will perswade us of the love of God towards us in our estate of nature. For, hath he not made us men, not beasts, or serpents? hath he not preserved us, and prospered us in our estate, and lifted us up in earthly mercies? yea, are we not members of the Church, enjoying the Word and Sacraments? and seeing God hath beene so free in his love and care, what neede we trouble our selves with such pensive precisenesse, and spend our time in feares and cares, which requireth rather comfort and cheerefulnesse in our condition?

Against

Against this temptation consider;

1 How dangerous, and deceiveable a thing it is, for a man to blesse himselfe in a cursed estate. As the wicked man that covenanteth with death, and maketh an agreement with hell; whose wilfull ignorance hideth all the danger neare him; who, as the silly Bird, feedeth securely on the baite, while it is within the compasse of the net. Oh what a delusion is it for a naturall man to assure himselfe of Gods love? Can justice love wickednesse? Can the Lord doe any other than hate a Rebell against him? Is a child of wrath the object of our fathers love? Can a vessell of wrath looke to be filled with any thing but wrath?

2 Looke what deceit and fallacy lyeth in all his arguments of love?

1 God created him a man,
not

not a beast: Why did not God create the Angels that sinned too? and yet are not they shut up in chains of blacke darknesse for ever? Little comfort that God loveth thee as a creature, unlesse as a Father in Iesus Christ: better it were, thou haddest beene a beast, than not a son.

3 God hath outwardly blessed and prospered him in the world, and therefore loveth him.

Answ. No man knoweth love or hatred by any thing afore him, *Eccles. 9. 1.* Temporall blessings are common to good and bad, and the worst men enjoy common mercies, more than other; *Iob 21. 14.* He speaketh of wicked men *flourishing in all wealth* and prosperity: who say to the Almighty, Depart from us; who is the Almighty? And it is said of *Antiochus Epiphanes*, that mad and furious horne against the Church, who cast down

some of the hoast of heaven, and the Itarres, and extolled himselfe against the Prince of the hoast, and tooke away the daily sacrifice, and cast downe the place of the Sanctuary; the text addes, Thus hee shall doe and prosper, *Dan. 8. 13.* Who was more outwardly prosperous, *Cain* or *Abel*, *Esau* or *Jacob*, who durst not looke his lord *Esau* in the face, nor come neare him till hee had bowed seven times.

3 They are seized with a kind of spirituall prosperity: they live in the bosome of the Church, and enjoy the Word and Sacraments, therefore are loved of God.

Ans. but many are in the Church, that are not of the Church; yea, the wickedest of men, enjoy the outward ordinances of Word and Sacraments, as well as other; as *Esau*, *Saul*, *Indas*, *Simon Magus*, & are so much the

the more hated, as their sinne was against more glorious meanes: what love can a malefactor gather, when the sentence of death is read against him? as in the Word preached it is against everie obstinate sinner.

What love when the Lords Table is made a snare unto him; and his sinne casteth poyson into the Lords cup? When his Baptisme is but a broken vow, and all his profession a vizard of his hypocrisie.

4 Wouldest thou finde true evidences of Gods love, which come from God, not as God, but as from a father, bestowed on sonnes, but not on bond-children? find it in other gifts than these.

1 Hath hee given thee Christ? God so loved the world, Iohn 3. 16. hath he given thee a son-ship? Ioh. 1. 3 & 1. Behold what great love the Father hath given us to be called the Sons of God: Hath hee

given thee Faith? Oh there is a precious gift of his love: hast thou love? God loveth not thee, unlesse thou love him? what obedience hast thou? Keeping his Commandements is made a signe of his love, *Iohn 14. 23, 24.*

The Scripture, which knoweth the best assurances of Gods love pulleth our eyes from gazing on earthly dignities and prerogatives, which wee are ever poring upon, as with Hawkes eyes; and would have us behold Gods love in other things than these, namely, in the inward notes and markes of Gods children. See then what faith, what hope, what repentance, what holinesse, what fruits of faith and holinesse thou hast attained: this argueth our justification, and so assureth us of our election; and consequently, of Gods eternall and unchangeable love: this is the inheritance which

which is given to sonnes of promise, while the bond children are sent away with *moveables*.

Secondly, to hold us in the security of our naturall estate, he perswadeth us we cannot be Saints here below, and why should we not doe as others, rather than tyre our selves in vaine by pursuing impossibilities?

To answer this temptation, consider, none are Saints in heaven, but Saints in earth.

I True it is in their sense, none can be Saints here, that is, absolutely perfect; but must wee be therefore *wholly flesh*, because we cannot be *wholly Spirit*? Because we cannot get quite out of the *law of flesh*, must wee not serve the *Law of God* in our spirits? Because we cannot do all the good wee *would*, must not wee doe all the good *we can*? Because we cannot attaine the *harvest of holiness*, must wee not have

I 3. the

the firsts fruites.

2.

2 Sense of imperfection hath sundry other more fruitfull uses, than to settle us in our security. For,

1 It ought to humble us, and drive us to Repentance, and not pull us from it.

2 To strive against imperfection, and not to rest contented in it.

3 To awaken us, and drive us out of our selves to get perfection in Iesus Christ: for our sense of weaknesse in our selves, must force us to get our strength in him.

3.

3 We are not now under the law, Which requireth perfect and personall righteousness and holiness, yet we are under the Gospel which requireth Evangelicall perfection, which standeth in true and sincere endeavours, in mortification and spirituall combat, and binderh us to the daily subduing

subduing of that, w hich we cannot at once vanquish, and though we cannot but sinne daily, yet we must not please our selves in our sinnes, but daily bewaile them as our Saviour taught us to pray for daily forgivenesse of sinnes.

4 Thou canst not expect to attaine any thing of thy selfe, but expect strength from Christ : Thou hast, or maiest have a good helper : *I can do all things by Christ strengthening mee ;* and his grace shall be sufficient.

4.

2 If thou feelest never so small a measure, if true, the Lord cherisheth the least degree of goodnesse, and of weake, maketh it strong.

3 No Saint, not *Paul* himselfe can doe as hee would, nor can conquer all corruptions, but yet, *first*, hee is not carried away to grosse sin, though he cannot be so pure as an Angel : *secondly*, he giveth not up all, but striveth hard

I. 4

to

to the marke and high prize.

3 Is not contented with his corruptions, but still complaining and combating with them, he gets ground daily and power over them.

CHAP. 16.

Lets of Sathan by temptations to despaire of Gods mercy.

II.

IF our naturall state content us not, Sathan windeth about to bring us to such a degree of discontent, as to drowne us utterly in the gulse of despaire. And this temptation looketh three wayes;

1 If we look to *God*, he would have us despaire of his mercy.

2 If to *our selves*, to despaire of our owne estates.

3 If to *Repentance* it selfe, to despaire of that as utterly impossible and unprofitable.

1 To

I To bring us to despaire of mercy, he will set before the sinner, the greatnesse, foulnesse, and hainousnesse of his sinnes, which as before they were done, hee made seeme as small as a mote, now hee maketh them swell to the magnitude of a mountaine.

Seest thou not how numberlesse thy sinnes are, and of deepe dye? hath not God given thee over so long, to commit such outrageous sins, so scandalous against such meanes, often against thy knowledge, and since thou supposedst thy selfe called? and is it not now in vaine to repent of them? Seeke Repentance and Grace with teares, as *Esau*, thou shalt not finde it, God being iustice it selfe.

To helpe our selves against this great and Satanicall engine, wee must thus frame our answer:

I If I looke all on Gods justice, or my owne injustice, I

I 5

were

were indeede altogether hope-
lesse; or if I looke onely on the
law of God; the rule of all iustice;
that knoweth no mercy, no re-
pentance: But God in great mer-
cy hath set a meane betweene his
iustice and my iniustice, and that
is the Gospel of his Son, which
preacheth Repentance, and pro-
claimeth a pardon; so as now
if the Law cast and condemne
me by mine owne demerits, the
Gospel offereth me free pardon
and salvation by the al-sufficient
merit of Christ: and now as I be-
hold the curse of the Law, due
to my sins, to humble me; so also I
lay hold upon Christ, on whom
that curse was laid, to iustifie me:
For he was made a curse, not for
himselfe, but for us, that the bles-
sing of *Abraham*, might come up-
on us.

2 I grant all thy premises: My
sins are as great, as hainous, as
numberlesse, as thou speakest, and
against

against great means; but shall I hence conclude with thee, that either I must not turne to God, or that God will not returne to mee? God forbid: Nay, *first*, the greater my finnes are, the more need have I to repent; the more deadly my disease is, the more need have I of the Physitian: the more my finnes be in number, I have more neede to lessen them by Repentance, rather than by impenitency to make them both greater and heavier: the longer I have continued in them, the more need have I to hasten out of them.

The more dangerous and festtered my wound is, the more haste I must make to the Surgeon. If a bone were broken in my body, I would not beleieve him that should tell me it were too late to get it set againe.

The greatnesse of my sinne therefore shall never hinder, but
further

further thy Repentance : and were I not so great a sinner, I should not see so much neede of Gods mercy, or Christs merits ; but now being so heavy laden, I have more neede to come to Christ to be eased. He came to call sinners to Repentance : and this Physitian is not so weake or unskilfull, but he can cure *deadly diseases*, as well as *infirmities* : he cured him that was 38. yeares diseased, *Iohn 8.*

1.

2 Or shall I thinke, the Lord hath forgotten to be mercifull, and will not returne, as thou suggestest ? For,

1 Can hee forget his nature, and cease to be God, mercifull, gracious, abundant in mercie and truth, reserving mercy for thousands, forgiving iniquitie, transgression and sinne, *Exod. 34. 6, 7.* Who is a God like unto him, passing by the transgression of his people, and not retaining wrath

wrath for ever? for mercie
pleaseth him, *Micah* 7. 18. Or
can hee forget his promise, and
deny himselfe? *Esay* 55. 7. Let
the wicked forsake his way,
and returne, and hee will have
mercy, for hee is ready to
forgive; and *Matthew* 18. 21.
hath he commanded us to for-
give our brethren offending se-
venty times seven times, and
will not hee forgive us our of-
fences? which is the scope of
that Parable. Is not hee rich in
mercy to forgive ten thousand
talents, as well as one, yea, the
uttermost farthing?

I will therefore, hearing that
the King of Israel is a mercifull
King, submit my selfe, as *Benha-
dad*, *1 Kings* 20. It may be *Abah*
will spare thy life; assuredly the
God of Israel will spare thy
humbled soule, who cannot for-
get his owne glory, whose mer-
cy and grace is so much the more
magni-

magnified, as the sinner is greater that laieth hold upon it. I will resolve as *Hester*, to go in to the King; If I perish, I perish. My sinnes are so great, I dare not adde a greater of despaire unto them: *Plus peccavit Iudas desperando, quam prodendo Christum*; that is, *Iudas* sinned more hainously by despairing, than by betraying of Christ.

3 I never reade that the greatest sinnes could make true Repentance vaine; I finde sins red as *scarlet* and *crimson*, made white as snow, *Esay* 1. 18. I see Harlots, Idolaters, Persecutors, Witches, Theeves, by Repentance, acquitted and accepted to highest grace. I see murderers of the Sonne of God, who shed his blood, drinke his blood by Faith; and upon their Faith and Repentance were converted and saved, *Acts* 2.

Can there be a greater sin than
to

to blaspheme and persecute the Church of God? yet *Paul* obtained mercy for this, that he might be an example to others to come, that should beleeeve unto everlasting life, 1 *Tit.* 1. 16. Could there be a greater sin than *Peters*, after so many warnings and vowes, to deny and forswear his Master, and curse himselfe: and this againe and againe? and yet our Lord mercifully looked backe upon him, and gave him both Repentance and Mercy.

4 I have learned not to cast both mine eyes upon my sin, but reserve one to behold the remedie.

Doe I see (as *David*, *Psal.* 51.) a multitude of sins, yet with the other, I behold a multitude of mercie; I see sin abounding indeed in me, but grace abounding much more. I see a sea of rebellions ready to drowne me, but withall a bottomlesse sea of compassions

to

to drowne all them, *Mich. 7. 19.*
I behold, mourning, a number
of wounds and soares on my
foule; but withall, I see a balme
to cure all my wounds. I have
a million of debts, and not a
farthing to pay: but I have a
good surety, a good Samaritane
undertaken to pay all; a merci-
full Creditor saying to me, Have
not I forgiven thee all? I have
deserved a million of deaths by
my bloody sinnes, but I see an
infinite vertue and merit in the
blood of Christ, that cleanseth
all sinnes; this was shed not one-
ly for small sinnes, and is never
drie. I heare many *menaces*, and
threats for many sins, but I reade
of as many *promises* of mercy,
and all they indefinite, excluding
none, whose impenitency and
infidelity excludeth not them-
selves. I see the nature and
measure of my sins utterly sepa-
rating me from God: but I see
that

that the Lord measureth not the
finnes of his according to their
nature and measure, but accor-
ding to the affection of the sinner;
and therefore the foulest sinnes,
being heartily bewailed, careful-
ly resisted, by godly sorrow cast
out, that sinner shall get his sute
of pardon, at the throne of grace.
I see every sin deserving damna-
tion, but I see also that no sinne
shall condemne, but the lying and
continuing in it: and therefore I
must repent. I see the misery and
loathsomnesse of my disease, but
because I see the Physitian is not
so much offended with the loath-
somnesse of the disease, as the
contempt of his physicke in the
Patient, I will not reject the phy-
sicke, hecause I expect cure.

CHAP.

CHAP. 17.

*Lets from Sathan by temptations to
despaire of our selves, and of
our owne estate.*

2. **I**F Sathan cannot prevaile to
make us despaire in regard
of Gods mercy, he will assay to
bring us to despaire of our selves,
and our owne estates : that al-
though the Lord have mercy in
the full sea and ocean of it, yet
thou, saith he, art unworthy of
the least drop of it. Mercy is for
vessels of mercy ; but thou art a
vessel of wrath, a grievous sinner,
and every day addeth to thy sin;
and Gods justice treasureth wrath
as fast against the soule. It is in
vaine for thee to repent; God will
be found of his owne children,
not of such as thou art.

Ans. He that would deceive,
will hide himselfe in generalls :

So

So Sathan here layeth load upon the fearefull soule, to hold it from Repentance. But resolve this Temptation into the particular branches, and see the strength and consequence of it.

Here are wrapped up foure severall reasons to drive the sinner from Repentance: 1 Because he is unworthy of mercy. 2 Because he hath incurred the justice of God. 3 Hee is a grievous sinner, and is no childe of God. 4 He daily addeth to his sin and provocation, which Gods child doth not.

1 I am unworthy of mercy or love; and therefore must not seeke it.

Object.

Ans. 1. God never loved any man for his owne worthinesse, or any thing in any man causing his love: and all the worthinesse in the most and best worthy, is but an effect of Gods love, but no cause at all. For, what worthinesse

Sol.

thinesse was in us before wee were, that moved him to elect us to salvation? what worthinesse in us being yet sinners and enemies, that hee should with so deare a price redeeme us? Nay, *Rom. 5. 8.* herein God set out his love, in that, while we were enemies hee reconciled us by the death of his Sonne. Say as the Centurion, *Luke 7. 6.* Lord I am not worthy, &c.

2 The best and dearest unto God, durst never appeare in their owne worthinesse. *Paul* himselfe, regenerate, would not be found having *his owne righteousnessse*, but that which was by faith in Christ, *Phil. 3.* *Jacob* must come to his father for a blessing, in the garment of his elder brother: Wee must cast off our owne ragges, before we can put on the wedding garment.

Never any of the Saints were capable of mercy, but by an holy despaire

despaire of themselves and of their owne worthinesse: and therefore did seeke, and finde a worthinesse elsewhere, because they could finde none in themselves. Let whosoever will with Papists ascribe any thing to their owne merits; they detract so much from Christ, and his free grace; they cast themselves off from Christ, and are fallen from grace.

3 The tenure of our salvation, is not by a Covenant of Workes, but by a Covenant of Grace. which is a most full, a most free, and every way grace, founded not in our worthinesse, but in the grace and good pleasure of God. And this is suitable to God, whose honour is to be first in goodnesse: Hee loved us first, 1 *Ioh.* 4. 19.

4 By this reason, no flesh should be saved, all being alike dead in sin; not sicke onely: all being

being the children of wrath by nature, and I am as worthy as any child of wrath can be: and if any as unworthy as my self come to salvation, why not I by the same way of repenting, and bewayling my own unworthinesse, and flying out of my selfe to Christ, who alone is worthy?

5 Why should I despaire now seeing God have made me worthy in Christ, and hath loved mee while I was an enemy, and hath out of his love called mee, in some measure purged me from corruption, and not onely quickned me with his spirit, but endued me with some measure of grace, but that he will continue his love, and worke in me to the end? *Iohn 13. 1.*

Object.

2 Because God is a just and a severe revenger of sinne: therefore I must not repent and seeke mercy.

Sol.

Answ. But the conclusion and argument

argument of Scripture is cleane contrary. Is God just, and a righteous Iudge? wee must therefore *judge our selves*, if wee would not be judged of the Lord, *1 Corinth. 11.* Hath he appointed a day to judge the world by the man Christ? Therefore let all men be admonished every where *to repent, Acts 17. 31.* Will God bring every secret into iudgement? therefore let us feare God, & *keepe his commandments.* There is no straighter tye to Repentance and obedience, than consideration of Gods justice.

Eccles. 12.

2 God is just and therefore when he hath made me of unjust just and righteous in Christ, hee will for ever repute me so. Nay, even his justice cannot but bestow mercy and grace on mee a beleever, because in Christ I have fully satisfied his justice, and in Christ deserved his love.

3 God is just; and this is a strong

strong motive to repent, and believe in Christ, for his justice will not suffer him to punish one sin twice; nor to demand a debt once paid, the second time. Nay, his justice assureth me of mercy, 1 John 1. 9. If we acknowledge our sins, he is faithfull and just to forgive our sinnes: his justice assureth repentance of mercy.

O bject.

3 Because I am a grievous sinner, I am no child of God; and so all my Repentance is in vaine.

Sol.

Ans. 1. Why, are not all grievous sinners before they repent? what was Adam, David, Peter, Paul? or what be grievous sins if polygamie, adultery, murder, lying, denying and forswearing Christ, blasphemy, persecution, breathing slaughter, and threatning against the Church, be not?

Doc not all, even the regenerate, pray daily, Forgive us our trespases?

2 Am I a grievous sinner? I must therefore so much more carefully and earnestly repent, I want not encouragement, I see that woman who was called a great sinner, a notorious adulteresse, *Luke 7.* and *37.* seeking mercy from Christ, receive that comfortable answer, *Thy sinnes are forgiven thee. 48.* Thy Faith hath saved thee, Go in peace. *50.* I see that poore Cananite whom Christ calleth a dogge, yet earnestly seeking mercy; gathered some *crummes* that fell from the Table. Gods mercy shall be more manifested in restoring great sinners: his power more magnified in raising dead and rotten sinners: my love more footed; as that woman, *Luke 7. 47.* Many sinnes were forgiven her, for she loved much.

4 Because I sinne daily against God, I am none of his, and in vaine seeke for favour.

K

Ans.

Sol.

Ans. 1. Our Saviour teacheth us to say, Our Father, and yet to pray daily, Forgive us our trespasses: Therefore he that sinnes daily, may call God Father.

2 *Paul* was a child of God, being regenerate; yet had a bodie of death, and a law of sinne about him daily, *Rom.* 7.24.

3 I sin daily, but I repent daily. The wicked rejoyce in it. I sinne, and yet resist sinne, and strive against it daily: I doe hatefull things, but I hate that I doe: I breake the law, but yet I love the law as holy, just, good: flesh is in me, but I am not in the flesh.

Now tell mee, Sathan, anst thou gather such figs of thistles or grapes of thornes? who ever heard a child of hell repent?

Ob. No? did not *Esau*, *Judas*?

Ans. To repent, is not onely to know & confesse what is bad and naught, as they, and as the Gentiles, *Rom.* 2.19. but a change of the

the heart, seene in an earnest affection and strife to loathe the bad, and embrace the good. And this had not, did not they.

Howsoever therefore I confesse my naturall disease discovereth it selfe in daily issues and symptoms: yet *this sicknesse is not unto death*, but that God may be glorified in raising mee up by his mighty power. I am not laid so low, nor so long in the grave of sin, but his mighty word can, and will call me forth to life againe.

CHAP. 18.

*Lets from Sathan by Temptations
to despaire of our Repentance,
from { Impossibility,
 { Difficultie.*

3. **I**F Sathan cannot prevaile
to make us despaire, nei-
ther of Gods mercy, nor our

owne estates, then hee assayeth to bring us to despaire of our Repentance.

And this in three respects,

1. Of impossibility,
2. Of unprofitablenesse.
3. Of relapses, or relinquishing Repentance.

1. What an impossible thing doest thou attempt? Doest thou ever thinke to master thy finnes, which are so inbred, so neare, so necessary, so profitable as eyes, as hands, yea, as aire, fire, or water? wilt thou strive against the streame, where it is so impossible to overcome, or forsake them?

How often hast thou purposed, promised, vowed, and resolved, to enter the way of Repentance, but couldest never attaine to goe through against any one sin?

2. Thou shalt finde another manner of taske in Repentance, than thou dreamest of: it calleth

leth for more paines, sorrow, mortification, difficulty, prickings of heart, than ever thou lookest for, or art able to endure: and therefore never goe about it, unlesse thou hadst more hope to attaine it.

Answ. Thus the Devill, like churlish *Laban*, never persecuted *Jacob* so much, as when hee was departing from him: and our owne slothfull corruption saith, *A Lyon is in the way, Prov. 20.* And the sluggard saith, It is too cold, hee dareth not goe forth to plow, *Prov. 29.*

But to the first, concerning the multitude, masterfulnesse, and necessarinesse of thy sinnes, answer thus:

I I discern indeed an huge army of sinnes, and sweet lusts to encounter: and these sonnes of *Zerviah* are too strong for mee, and it is impossible for mee to overcome them, if I looke at my

selfe or my owne strength; but as *David* against *Goliath*, I come against these Giants, in the name and strength of the Lord, by whom I shall behead them: It is hee that teacheth my hands to warre, and my fingers to fight: It is his battell, and hee will give the victory, and close my enemies in my hand.

2 I discerne many enemies against mee, and I cannot stand before them, but the Lord hath opened my eyes with *Elisba's* servant, 2 *Kings* 6. that I see more now with mee, ready to fight on my side, than they that are against mee: thou wouldest deceive mee, in carrying both mine eyes in things against mee, but I behold also the Lord neare mee with grace sufficient. I see what spirituall helpe and succour hee is ready to supply mee with, while I constantly cleave to his helping grace.

3 Though

3 Though I be to deale with many and mighty sins, yet they are already conquered enemies spoyled of their power by the victory of Iesus Christ my Lord; so as I have nothing to doe, but follow the chase and spoyle of vanquished forces.

4 Though they were never so deare, and beloved sinnes, yet must I heare the voyce of God, saying as to *Abraham*; Take thy sonne *Isaac*, whom thou lovest, and offer to mee in sacrifice: though indeed what ever they pretend, such is their love, as if I kill not them, they will kill me; and therefore though I have sometimes vowed, resolved, and purposed Repentance in vaine; now by the grace of God I will make a new onset to better purpose.

A Souldier though hee have once turned his backe, will fight againe, and wounded the second time.

time, will seeke cure againe.

A Merchant brought behinde hand, will trade againe more cautelously: A Marriner that hath suffered shipwracke, will to sea againe, and trafficke againe: and I will never be such a slave, as though I be prevented againe and againe, yet I will seeke my liberty still.

2 But whereas thou objectest the difficulty, sorrow, paine, and unconquerable labour of Repentance: I answer.

1 Were the worke of Repentance so painefull as thou saiest, first, what paine would a man sustaine to avoid sicknesse of body, losse of goods, poverty, shame? and shall not I be at pains to avoid eternall shame, losse of soule and salvation?

2 What infinite paines and sorrowes indured Christ for my salvation? And what was his aime in all that, but to make for me

merough wayes smoothe? *Esa. 42.*
and shall not I be at some paines
for my selfe? and what paines have
the Saints beene at in taking of
the kingdome by violence,
and apprehending life eternall
through fire and water, and in-
finite deaths and torments? Is
it not worth so much to mee, as
unto them?

3 Is there no paines in going to
hell, in the Devils commande-
ments, in the service of sinne?
is there not more paines in com-
mitting, than forsaking any sinne?
See it in one sinne of uncleane-
nesse, is there not more paines in
contriving his sinne, wasting his
body, consuming his goods,
exposing himselfe to the shame
of men, to the punishment of the
Magistrate, to the justice & curse
of God in body and soule, than
in forsaking his sinne? and so in
the rest.

4 Is there no sorrow, nor
K 5; burden

burden in the consequents of sinne? is it no paines to have a selfe-secret accusation, a biting conscience, a gnawing and undying worme, a found of terrour ever in the eares, feare and flight when none pursue? is there no basenesse in sinne to be a servant, and slave to lusts? and is there any slave to the sinner, that is ruled and hurried by the will of the Devill? No Galley-slave but would breake from his chaines, *vijs & modis*, by all possible meanes.

5 Were the paines of Repentance so difficult as thou sayest and intolerable, yet the priviledges, and recompences of that paine, are as great: what sick man would not displease his taste with a bitter potion, to recover health, and retaine his life? The sufferings of this present life are not worthy the glory that shall be revealed; the momentany afflictions,

flictions of this life, cause a weight of eternall glory.

Resolve therefore of this paines, and doe it betimes: for if it be hard and difficult now, will it be easier by delaying, by despairing, when thy sinne is stronger, and thy selfe weaker? An ague, the more fits the more incurable; a Beast, the elder, the more untamable; and sinne is a leaven, the elder, the sower and stronger. Make not thy selfe more labour by sufferance of sin: make an on-set with courage, as the hearty spies, *Caleb*, Num. 13. 31. and *Ioshua*, Numb. 14. 19. who said, they are but bread for us.

2 But indeed the worke of Repentance is not so painefull and sorrowfull as thou pretendest; for, is it not Christs yoke? and is not Christs yoke easie and sweet? and there be three things that make it sweet and easie, being

Three
things
make
Christs
yoke easie.

ing an Evangelicall commande-
ment.

1 The *presence* of Grace which conquereth difficulties, and foileth temptations, *1 Iob. 5.* He that is borne of God, overcommeth the world, for hee hath a grace sufficient for him. I must not fixe mine eyes onely upon mine owne resistance, but on Gods assistance, by whom I shall be able to leape over all walls, and impediments, *Psal. 119.* I will *run the way* of thy commandements *when thou hast enlarged my heart.*

2 The *promise* and *donation* of the Spirit, that wee may walke in the way of Gods Commandements, *Ezeck 11. 19, 20.* And I will *put a new spirit* in their bowels, and take the stony heart away, and give them an heart of flesh, *that they may walke in my statutes,* and keepe my judgments, &c. *1 Cor. 3.* Where the spirit.

spirit of God is, *there is libertie.*

3 Love of grace, and love of God maketh every thing sweet, 1 John 5. and 8. This is the love of God, that we keepe his commandments, and his commandements are not grievous: *Da amantem, & sentit quid dico. Aug.* that is, Give one that loveth, and hee shall understand what I say. Love of gaine maketh the Merchant refuse no adventures of sea.

Love of God makes *Abraham* offer his onely *Isaac*; a difficult commandement: *Iacob* loved *Rachel*; and the seven hard yeares of labour, seemed to him a few dayes. The mother loveth the child, and swalloweth all paines, watchings, and difficulties unweariably.

Christs love for us made him undertake many worse torments, and sorrowes; and love of Christ made the Martyrs passe fire and flames, and most exquisite

site torments, with sweetnesse and pleasure, as if they had beene in beds of Roses; Love of God is unconquerable, *much water cannot drowne it.*

Now is Sathan fully answered; get Gods grace neere thee, the presence of the spirit, and love of grace, and downe shall all the barres and impediments; and the most difficult commandements shall be made easie.

CHAP. 19.

*Lets from Satans temptations from
the unprofitablenesse of our
Repentance.*

2. **T**O bring us to despaire of our Repentance, to the impossibility or difficulty of it, he will urge the unprofitablenesse of it: What can thy Repentance doe being so slight, so sinfull, so
unwor-

unworthy? thou canst not look to be perfect, and how can God accept that which is so unworthy and imperfect? Besides, dost not thou see many wicked men, as *Saul, Esau, Judas*, gone far beyond thee in bitter sorrow, and shewed farre more signes of Repentance, than thou, and yet all in vaine, for they were rejected and damned?

Answ. This is a dangerous dart, and must be wisely repelled.

I I grant my Repentance to be weake and unworthy, but I am taught in Gods Booke,

I That it is neither my Repentance, nor worthinesse of it selfe, that washeth away my sin, or can satisfie Gods justice: for then it were indeede as thou saiest: but it is the *bloud of Iesus Christ* that washeth away all sinne, 1 *Joh.* 1.7. and that reconciliation with God, dependeth not upon the quantity or merit of

of my Repentance, but upon the merit and vertue of Iesus Christ whom I, a repentant sinner, lay hold on for salvation. My Repentance, were it never so perfect, can neither satisfie God, nor justifie me before God, but onely testifie that I am a Beleever prepared to receive Christ, and thankfully to accept him with his merits, by ceasing to sinne against him.

2 I finde in the Scripture, that as no man is accepted for his *perfect* Repentance, so none is rejected for the *imperfection* of his Repentance, if it be sound and unfained: for then it is a certaine fruit of a lively faith, and so of the presence of Christ, and of the life of God; even as the least bud or blossome appearing in the Spring, is a certaine demonstration of life in the roote. God careth not how great, but how true and sound our Repen-
tance

tance is ; not *how much*, but *how good* ; he accepteth not for *quantity*, but for *quality* : yet where grace is sound, and right in quality, it will ever strive to encrease and abound still.

3 Notwithstanding my Repentance be weake, yet being an Evangelicall grace, a mite is accepted : a graine hath his due weight : a desire to repent ; a will for the deed ; a ready minde for performance ; a sorrow because I cannot sorrow : these goe for godly sorrow, and my faith getteth Christ to supply the rest. Thus the Christian is to be fortified against the weakenesse of his Repentance.

2 Thou saiest, many wicked men have gone farre in desperate sorrowes. I care not how far they goe beyond me therein : but that is farre from godly sorrow, both in the nature of it, and in the acceptance of it. My sorrow
is

is for God offended, for God loved for himselfe; my sorrow is from God, and goeth to God againe: theirs was not a seeking of God, but of themselves: my teares of sorrow, have a washing and cleansing vertue, so have not theirs: my sorrow is as a soaking raine, which hath wet the very roots of my heart, so did not theirs. And for acceptance, they have no promise to be accepted in their desperate sorrow: but I have a promise, that my humiliation, joyned with faith and reformation, shall be accepted in Christ, in whom my person is accepted.

CHAP. 20:

*Lets from Sathans temptations
from our relapses.*

3 **B** Vt seeft thou not that for
all thy Repentance, thou
fallest

fallest againe into the same sins, which hadst thou truly repented, thou shouldest never have done? What good doth thy washing, who forgettest that thou wast washed? True Repentance is a Repentance *never to be repented of*; as thine is.

Answ. To turne to sinne as a dogge to the vomit, and as a swine to the wallowing after washing, is a dangerous case, but not hopelesse and desperate.

And howsoever it is not ordinary for the child of God to fall divers times into the same grievous sins; yet notwithstanding, some comfort here belongs to troubled consciences: But let no presumptuous sinners meddle with it.

Comfort
against re-
lapses.

I Godly men are the same men after sinne and repentance, that they were before; beset with the same infirmities, and no

no more priviledged from error than before.

2 Experience sheweth them, not onely subject to the same infirmities daily ; but often taken in the same snares : as, wandring thoughts, idle speeches, distractions in prayer, negligence and too much unprofitablenesse in hearing, rash anger, with many daily omissions ; whereof, who can cleare himselfe, so long as he carrieth the causes of daily failing about him ? as,

Cause of
daily fail-
ings.

1 Ignorance. Many know not many sinnes to be sinnes : as the Patriarches knew not Polygamy to be sinne.

2 Weakenesse of grace. A childe of God for weakenesse may get many fals to day, and rise againe, and as many to morrow and rise againe : yea, and if he hurt himselfe, and cannot rise up of himselfe, his father will helpe him up.

3 In-

3 Inconsideratenesse, and not attending his way and watch. A man in haste may take divers fals, and many slips; so as if often falling into the same sin did exclude from grace, or barred us of pardon, we were all hopelesse.

3 Relapse doth not alwayes argue former Repentance to be unsound: because 1. Repentance is an effectuall instrument to seale up forgivenesse of former transgressions; but not a fence from all force of sin for time to come: 2. soundest Repentance of all doeth not wholly abolish and take away sin; but abateth, weakeneth and lesseneth it.

4 The article of remission of sins excepteth not relapses, because the promise of remission doth not except them, neither is the vertue of Christs merit to be restrained to sinnes once committed, but to all sinnes truely repented.

5 Many

5. Many examples of Saints in Scripture raised from relapses, give comfort in this Temptation. *Lot* was twice overcome with wine: *Mario* the Virgin twice checkt of Christ for curiosity: *Iohn* twice worshipped the Angell.

6 True it is, that relapse into a disease is more dangerous than the first assault; yet proper physicke seasonably applied may cure the relapse as well as the first disease.

Repentance is Christs Physicke, and so soveraigne, as cannot be foyled by relapse into the same disease. Whence wee are commanded to renew our Repentance daily as wee renew our sinnes: and the Physitian is as able to cure the same disease as he was before. And yet we hold the rule of *Isidore*, *Non pœnitens est, qui adhuc agit, quod pœnitet: id est, if he doe it both actu and proposito:*

propósito: that is, hee is no true penitent, that doth still that which he repenteth; especially, if hee both actively and purposely doe it: but if hee sincerely purpose against all sin, and keepe alive his zeale and hatred against that hee doth; this prejudiceth not his former Repentance. But as hee did truly runne that now sitteth downe; so did hee truly repent that sinneth againe against his purpose, and sincere intention of his heart.

CHAP. 21.

From Sathans Temptation to presumption that our sinnes are not many nor great.

3. **I**F Sathan cannot drive men off Repentance by engines of despaire, he assayeth if he can make them presumptuous of mercy,

mercy, without serious Repen-
tance. He knoweth the truth of
that of *Augustine*, *Tam sperando,*
quàm desperando, pereunt homines;
that is, As well by hoping, as de-
spairing men doe perish: and
that despaire bath slaine his
thousands, but presumption his
ten thousands. And every deceit-
full heart, is like a deceiving Pro-
phet, that crieth peace, peace,
when sword and danger is the
nearest.

For this purpose he useth three
maine arguments:

1 Perfwadeth the sinner his
sinnes are not many, nor great.

2 But if they be, Christ
hath died for the sinnes of the
world.

3 God is so mercifull as hee
will not condemne them for
them.

1 It is a wonder, that a man
looking upon his sinnes should
presume; but that such must be
given

given up to strong delusions, to beleeve lies, that will not receive the truth in the love of it; and lie under that heavy stroke of Gods justice, to be given up to the wayes of his owne heart; which is, to wander in the paths of death.

But against this Temptation, know, that there is not a more certaine propertie of a wicked man, to know himselfe by, than by allowing himselfe in the lessening and mincing of his sinne: for it is an issue of the love of sin, that he will not be warned of the deceitfulnesse, neither of sin, nor of his owne heart.

2 Here is a man wofully deluded by the Devill, who hath turned the wrong end of the prospective to his eye: wherein things as huge as mountaines and castles, seeme as small as molehills. And is it not just, seeing he wil not beleeve God who telleth

L

him

him that the least sin separateth, and is a partition-wall betweene God and him? maketh him the child of wrath, shutteth heaven, openeth hell, killeth soule and body? What perswasion could make this man beleeeve that a stab at heart would not kill him? because it is a small pricke.

2 A man is befooled by himselfe, who neither knoweth Gods wayes, nor desireth to know them; but entertaineth wilfull objections against the meanes of knowledge, and covereth himselfe with questions, whether his sins be sinnes. You have not yet proved (saith hee) my usury to be sin, nor fashions of apparrell to be sinne, nor drinking healths to excesse and inflammation to be sin, nor to doe this and that on the Sabbath in civilitie, to be sinne: all this while the sinne is kept close and warme, and is none of the greatest,

rest, because they are not resolved. But are not these of the number of those, of whom *Peter* speaketh, they are *willingly ignorant*, yea wilfully ignorant? as those that will not be ruled and guided by their teachers, only because they are affraid to be resolved. As the beggers that will not have their fores cured; because they are a cover for their ease and idlenesse, and now and then they get many a penny by them; and are affraid of none so much as the Surgeon. Thus hee stands among *Salomons* simples, that are friends of sin, but enemies to their owne soules.

3 Here is a man branded with an high wickednesse by the spirit of God. *Psalme* 36. and 2. Wickednesse saith to the wicked man, there is no feare of God before his eyes, for hee blesseth and flattereth himselfe in his sinne, even while his owne

heart findeth his wickednesse.
There is no grace.

Love would not displease a friend in the least discourtesie : So the love of God. A chaste wife will rate her selfe, to show the least looke, or behaviour to offend her husband. Holinesse would abhorre all sinne; Repen- tance would feare all, even the least.

CHAP. 22.

Lets of presumption in that Christ dyed for all men.

THE second Objection to bring men to presumption urged by Sathan, is this; But Christ dyed for all men: and if thy sins be forgiven in him, what needeth all this ado? as if thou wouldest satisfie againe, for that which Christ hath once satisfied.

If

If Christ have reedēmed all, then thou art safe : if hee have redeēmed but some, be as carefull as thou canst, thou canst never be assured that thou art of that number; and therefore howsoever, thou maist enjoy thy sinne.

Answ. Christs precious bloud, the price of redemption, was for the vertue and value of it, sufficient for the finnes of the whole world and every person; but we cannot conclude, that therefore all without more adoe shall be certainly saved by it. For,

1 The Scripture meāneth by *all*, not every particular, but many, *Matth. 26*. This is the bloud shed for many for remission of sins, *Matth. 20. 28*. The sonne of man came to give his life a ran- some for many, *Esay 52. 11*. My righteous servant shall justifie many, *Luke 2. 34*. He is for the rising and fall of many in Israel.

How the word *all* is taken in the Scrip- ture.

3. All is taken for all *kindes*, not *persons*. And this ground answereth a number of places alledged to the contrary. *Titus* 2. 11. The grace of God appeared bringing salvation to *all men*, that is, all *kindes*, *rankes*, and *conditions* of men; even servants as well as masters, unto whom, and for whose comfort hee directed his speech.

Heb. 2. 9. Christ tasted death for *all men*, that is, for all *kindes* of men, not all particulars. *Rom.* 11. 32. that he might have mercy on *all*, that is, as God shut up all under unbeleeefe, as well *Iewes* as *Gentiles*; so hee will have mercy on *all*, as well *Iewes* as *Gentiles*, that neither *Iew* nor *Gentle* should be saved but by mercy. The word *all* cannot be taken collectively, but distributively. *Vt quosdam ex illis omnibus saluaret*, that is, That hee might save some of them all. *Dionysius Carthus.*

Carthus. So 1 Tim. 2.6.

2 There is an *all*, or universalitie of the elect, *Esay* 53. 6. The Lord hath laid on him the iniquitie of us *all*, that is, beleevers in the Messiah: the Prophet, including himselfe in their number. And as there is a world of reprobates for whom Christ prayeth not, *Ioh.* 17. 9 so there is, *Mundus è mundo electus*, that is, A world chosen out of that world, saith *Agustine*, for whom Christ is the propitiation, 1 *Iohn* 2. 2. He is the propitiation for our sinnes.

Object. Yea, and of the whole world?

Ans. 1. Of the whole world of beleevers; 2. of the whole world in generall in respect of *sufficiencie*, price, and vertue of his death; but not in respect of *efficacie*, which is hindred by the infidelity of the wicked. Thus the universall particle in-

cludeth not unbelievers, impenitent, contemners, and enemies of Christ. For howsoever
1. Christ dyed for all in respect of the sufficiencie of the price, the vertue of his death being infinite in it selfe, and sufficient for all that by faith can apprehend it; and the preaching and publishing of it appertaineth to all: yet in respect of the fruit and application, it belongeth onely to the faithfull; because this remedy is propounded unto all upon condition of faith, which condition onely the beleever performes, *Iohn* 3. 16. God so loved the world, that whosoever beleeueth in him, &c. Whosoever faile in this condition, never taste any benefit by the death of Christ: and what were I better, if I had a plaister never so sufficient for my wound, if I apply it not to the sore? as no unbeliever doth.

2 The Scripture speaketh of some, whom Christ never knew *Matthew 7.* therefore there are some who hee died not for; for he will know them well, whom he will die for: these are some whom he will not pray for, will he die for those whom hee will not pray for?

3 The Scripture plainly distinguisheth the persons for whom Christ died, for such as never shall have benefite by his death, in sundry places. As,

1 Hee gave his life for the Church, *Ephes. 5. 25.* that is, that part of the world that is washed and sanctified through the word: hee died for those that part from their sinnes, not those that will hold on a course in them: he died for his people; his Name is I E S U S, for he shall save his people from their sinnes: implying, there is a people that are not his, for whom hee dieth

L 5 not

not; a people that are strangers and aliens from the common-wealth of Israel, I must therefore be one of these, I must dwell in Sion, the true Church: of those that dwell there, is said, their sinnes shall be forgiven.

2 Hee dyed onely for his *sheepe*, *Iohn* 10. 15. not for the goates; who be they? those that heare his voyce, that follow him in obedience, that heare not the voice of a stranger, nor the voice of the tempting seducer, to draw him aside from following the true shepheard.

3 Hee dyed onely for his *friends*, *Iohn* 15. 13. not for the wicked, for the enemies, that say wee will not have this man to raigne over us.

Object. Hee dyed also for his enemies; *Rom.* 5. 10.

Answer. Those for whom Christ dyed, were enemies in their nature, and corrupt constitution, but

now

now are friends by Grace, and Reconciliation.

Object. But Christ died for Reprobates, for they were sanctified by the blood of Christ, *Heb. 10.*

19.

Answer. Sanctification by the blood of Christ, is either *external*, or *internal*: the former is onely in outward profession of Faith and participation of Word and Sacraments; and so these Apostates were sanctified, *id est*, severed from the Iewes and Pagans in profession. But they were never inwardly sanctified, nor the blood of Christ never purified their hearts.

2. The Apostle speaketh of these Apostates, as they were in the judgement of *charitie*, reputed of men, who hold all them sanctified, that consent to the doctrine of faith; but not that they were so in the judgement of *certainie* before God: for they were

were never of the Church, while they were in it. 1 Ioh. 2. 19. They went out from us, because they were not of us.

Am I then a friend of Christ, that I may be sure Christ died for me?

1 If I be a friend, I am a beleever. Abraham beleeved God and was called the friend of God, James 2. 23. He died for no unbeleever. I must be a beleever, or he died not for me, Rom. 3. 25. God set forth his Sonne to be a reconciliation through faith in his blood.

2 Am I a friend? then I must doe whatsoever Christ commandeth me, John 11. 14. Yee are my friends, if yee doe whatsoever I command you: A seeming friend, as Herod, may doe many things; but a sound friend will doe all things, even difficult and costly commandements. If hee bid mee repent and returne, I must

How a
man may
know
himselfe a
friend of
Christ and
consequen-
ly that
Christ dy-
ed for him

must obey.

3 A friend must be glad of an opportunity to shew his friendship and love, so must I, *Prov. 3. 28. Say not to thy friend, I will answer thee to morrow, if now it be in thy power. If Christ thy friend call thee to Repentance this day, deferre him not till to morrow; for then it may be out of thy power to shew thy friendship.*

4 Hee dyed onely for those that manifest the fruits of his death. 1. in the daily conquest and abolition of sinne: hee died for my sinne, that I might dye unto sinne, and sinne dye in mee *Rom. 6. 2.* How can they that *are dead to sinne, yet live in it?* If sinne never die in thee, Christ never dyed for thee: thou art still under the curse of sinne, that art under the power of it: if thou beest not redeemed from vaine conversation, thou art not from condem-

Christ di-
ed not for
him in
whom sin
dieth not

condemnation of sinne.

2 I must daily finde the worke of Sathan destroyed in mee, for by death hee destroyed him that had the power of death, which is the devill, *Heb. 2. 14.* If Sathan rule thee still at his will, and hold thee under the dominion of sin, thou hast no benefite by Christs death.

3 If Christ be dead for mee, I must manifest the obedience of faith, another fruit of his death, *Heb. 5. 9.* He is the Author of salvation to all that obey him, not to any that continue in sinne.

4 I must henceforth live to him, that dyed for mee, *2 Cor. 5. 15.* and he dyed for those, who whether they sleepe or wake, live or die, live in him, and for him, *1. Thes. 5. 10.* that is, are partakers of his life, and live to his glory.

CHAP. 23.

Presumption of Gods mercy hinders Repentance.

Object. 3. **B**Ut is not God mercifull, who will not the death of a sinner? and therefore what needest thou so continually afflict and macerate thy selfe by Repentance?

Answer. Yes. Gods mercy is a boundlesse Ocean, which can never be drawne drie, and he is mercifull to all, even the worst, and vessels of wrath.

But, first distinguish of Gods mercie; it is either generall, whereby hee saveth man and beast, and maintaineth the creature in a temporall being: thus he feedeth the Sparrowes, and cloathes the Lillies: thus hee is the Saviour of all men, especially of them which beleeve, 1 Tim. 4.10. For that place is meant of his

his generall providence : Or, secondly, there is a *speciall saving* mercy, which tendeth to eternall life, whereby hee tendereth men as a father. Now herein hee is mercifull to the worst in offering this mercy by Christ, and proclaiming it in the Preaching of the Gospell. But they are content with the other without this. This speciall mercy is not cast as a muffle unto all.

2 Let not Sathan delude thee by offering an unlimited mercy where God hath bounded it. For that mercy which in God knoweth no bounds, in respect of persons, is bounded and limited according to the covenant of grace, and mercy, as appeareth in two conclusions.

conclus. 1.

1 There be sundrie sorts of impenitent sinners to whom the Lord covenanteth no mercy, but wrath. As,

1 Ignorant persons, who care
not

not for the knowledge of God, *Esa. 27. 11.* This people hath no understanding, and therefore he that *made them, will not be mercifull* unto them: and *2 Thes. 1. 8.* Rendring vengeance in flaming fire to all *that know* not God.

2 *Hard hearted* persons that will not repent, *Rom. 9. 18.* Hee will have mercy on whom hee will, and whom *hee will, hee hardeneth*; implying, that hardened persons are shut from mercie. *Rom. 2.* Thou that by *the hardnesse of thy heart treasurest up wrath.*

3 *Wilfull* and stubborn persons against the Ministry, and counsels of the word, *Ier. 16. 5.* Mourne not for this people; for I have taken my peace from it, *even my mercy and my compassion*: why? verse 12. For every one walketh in the stubbornesse of his heart, and will not heare me: and therefore I will shew you no grace.

Sundry
sorts of
persons to
whom the
Lord co-
venaneth
no mercy.

4 Presump-

4 *Presumptuous* sinners, who say, I shall have peace, though I walke on in sinne. God will not be mercifull to that man, *Dent. 29. 30.* but the wrath of the Lord, and his jealousie shall smooke against that man, and all the curses in the Booke of God shall overtake him.

Concl. 2.

Onely vessels of mercie are filled with mercy; for salvation or saving mercy is not so prodigally bestowed, being childrens bread, but on such as are qualified and pointed out in the Scripture by sundry markes.

How all
must be
qualified
that must
share in
spirituall
mercy.

1 All that must share in this mercy, must be *true members of the Church, Esay 63. 7.* I will remember the great mercies of the Lord, and goodnesse towards the house of Israel, which hee hath given them of his tender love. Am I a true Israelite, a sonne of Abraham, according to the faith? Doe I lay about me for the

the blessing, as Israel did? Doe I wraastle it out with God by prayer, and do I prevaile for mercie and grace? am I circumcised in the heart, and daily part from sinnes and lusts?

2 All that must share in mercie, must be *repentant* sinners: God would have all saved, but so as they must first come to the knowledge of the truth, 1 *Tim.*

2. 4. But this they cannot doe without Repentance, 2 *Tim.* 2.

2. 5. If at any time God will give Repentance, that *they may come to acknowledgement of the truth*, *Eze.*

33. 11. God will not the death of a sinner, but rather that he repent and live.

3. Mercie is intailed onely to such as *love God*, and keepe his *Commandements*: second Command. *Exod.* 20. 6. He sheweth mercy to thousands of them that love him and keepe his *Commandements*: for God is in covenant

venant with no other, and vessels of wrath cannot looke to be filled with mercy: yet this sheweth not the cause of Gods mercy, for there is none in us, and it is free grace; but onely sheweth the persons that may claime it. Doe I love God? All externall obedience without inward love, is hypocrisie: Love is the fountaine of obedience. And doe I keepe the Commandements? I cannot fulfill them: but doe I keepe them in my understanding, meditation, affection, in true purpose and endeavour in my whole conversation? then mercy is mine.

4 Mercy belongeth to such onely as *fear* to offend God, and to live in any sin, *Psal. 130*. Mercie is with thee *that thou maist be feared, Psal. 103*. As a father pittieeth his sonne, so the Lord him *that feares him*. Hee that apprehendeth mercie, will not bolster

bolster himselfe in sinne, nor lay presumptuous sinnes upon Gods backe, but the sense of Gods mercy will lead him to Repentance, *Rom. 2.* Hee knoweth that though mercy rejoyceth against justice, yet it destroyeth not Gods justice: All the wayes of Gods mercy and truth: these are the two feete of God, by which hee walketh in all his wayes: Let us humbly fall downe, and kisse both these his feete. *Bernard.*

5 Mercy belongeth to the mercifull, to those that are charitable and kinde to their brethren, *Matth. 5.* Blessed are the mercifull, for they shall finde mercie: but judgement mercilesse shall be to them that shew no mercie: Can we expect and receive a full streame, and not let fall a drop of mercie upon others? Hath the Master forgiven thee 10000. talents, and wilt not thou forgive pence

pence and farthings? *Matth. 18.*
27. In spirituall things, will not
we beare with the infirmities of
the weake? are not we subject to
the same infirmities? doe not wee
consider our selues? *Gal. 6. 1.* Did
not Christ become in all things
like to us, to be a *mercifull high*
Priest? Have we never had any
sores, which we could have had
others handle gently? Doe old
men forget they were children?
what lusts of youth and tempta-
tions they have passed? In tem-
porall things, we call for mercy
on this and that occasion, gene-
rall and speciall: God in his
members calls for mercy: Some
men passe by as the Priest and Le-
vite, without all bowels, drie as
flint, without hearts, hands,
bowels; no charitie, no huma-
nitie: *first*, looke they for no
more than themselves shew?
secondly, may it not be their
owne case? thirdly, is it not a
great

great misery on themselves, on their ill-gotten wealth, on their injustice to God his Ministers and others, that they will not allow the Lord one crumbe of his owne whole loafe, whatsoever his occasion, or the necessitie of his Church and servants be?

CHAP. 29.

*Lets of Repentance from our selves,
as first, that it is unpleasing
to nature.*

3 **N**OW we come to the lets and hinderances of Repentance, cast in our way by our selves: for nothing can be a greater, or stronger Let to Repentance, than the naturall and idle ungrounded conceits of the unregenerate heart, which hath devised many wandrings and turnings to shift off the businesse of Repentance.

A conceit, that it is unpleasing to nature, and indeed slothfull nature cannot endure the hardnesse of Repentance: and no marvell that *ease slaieth the foole*, when it woundeth even the godly themselves, *Cant. 5. 3.* The Church will not foule her daintie feete, nor get off her bed to let in Christ after many knocks and perswasions.

Ans. But what a distemper is in that judgement, and how crazie is that understanding of a sicke man that fearet, the *remedie* more than the *disease*? yet so foolish are we in our owne wisdom, as to feare the remedie of repentance more than the sinne to be repented. Wee hold that extremity of waywardnesse, and neare to phrenzie, when a patient will rather chuse to die of his disease, than to endure the taste of physicke, because it is bitter and unpleasant. Even so

So although godly sorrow be bitter and unpleasant to corrupt nature; yet wisdom will conclude many things to be wholesome which are not so toothsome.

2. Compare and weigh in an even ballance, whether the paines of wel-doing be matchable with the paines of sinne; whether the momentany paines of Repentance here, be comparable to the eternall paines of impiety hereafter: consider whether the crop of sin, or harvest of Repentance be better. The wages of sinne is death: and is not death painefull? but the harvest of Repentance is eternall life, 2 Cor. 7. 10. Godly sorrow bringeth repentance to salvation. Say now whether is easier, to sow in teares, and reape in joy: or to sow in carnall jollitie, and reape in eternall sorrow: whether is easier to sow to the flesh,

M

and

and reape corruption; or to sow to the spirit, and reape eternall salvation.

3 Be it that Repentance be unpleasing to nature, yet a Christian hath more than nature; hee hath a Spirit of grace changing nature, and making the *Commandement easie*. Whence it is, that those that have entred this way, and by the spirit have mastered the flesh in part, finde nothing more sweete, than the tartest sorrow of sound Repentance: and this Repentance they never repent of.

*Laboriosa
virtutis
via. Basil.*

Be it that the way of grace be painefull, as the Father saith: yet render thy selfe as captive to the commandement. Be at some paines in subduing thy heart: thou shalt no sooner begin, but ease and joy will come, which shall abundantly recompence all former griefe and labour.

Object. Alas, then, I never repented:

pented : for I feele no inward power or motion, whence I can draw comfort from my Repentance.

Ans. It may be so : for perhaps 1. thou hast performed that duty in a cold and formall manner : or 2. for sinister ends, not for conscience : and 3. by fits and starts unconstantly. And how can a man that goeth backward and forward, make riddance of his way ?

But goe about it heartily, joyne the inward service of the heart in seeking God, with the outward, tye thy selfe to a settled course in performance, favour not the flesh, nor care to fulfill it in the lusts of it ; and be assured to finde more joy and sweete inward motion, at least much lesse paine in the exercise of repentance, than in the exercise of sinne, which must be repented.

CHAP. 25.

*Objections against Repentance from
a mans election.*

2. **B**Ut why should I thus a-
bridge or afflict my selfe
with needlesse sorrow, and to
very little purpose? For, if I look
to God, I am either elected or
not: If I be, I shall be saved with-
out all this ado: If I be not, all the
Repentance in the world will
not availe.

Againe, looke to men: they
be either such as repent not, but
enjoy the world, and their plea-
sures, and their sins too; and yet
these live, and die honestly and
peaceably, and as well as any o-
ther.

Or they be such as doe repent,
and betake themselves to this
strict course, and these many
of them in their lives are as de-
ceitfull,

ceitfull, unjust, covetous, proud, hepocritically, as any men in the world: and many of them in their death as unquiet, uncomfortable, and unhappy, as those that never undertooke such businessse.

Ans. To meet this dangerous subtilty. 1. To those that conceive Repentance a vaine thing, because of the certainty of Gods decree concerning their salvation or damnation,

1 The wise God in all his decrees, to his maine ends, hath also decreed the meanes, serving and leading to those ends.

The ends of his election are either next, which is the glorification of the elect, or the remote and highest, his owne glory in the Saints.

The meanes decreed to these ends, are *Christ; Regeneration* by the spirit, required in all that must be saved, even the smallest

M 3 infant;

infant; and in men of yeares
Knowledge of the Word, Faith,
Repentance, Obedience: And as
 those ends are stedfastly and un-
 changeably; so are the meanes as
 certainly decreed as those ends.
 And unto these the elect are as
 certainly predestinated, as to
 the ends themselves, *Eph. 1. 4.*
Hee hath chosen us in him, that we
should be holy, and without blame
before him in love.

2 Gods wisdom teacheth
 every Christian to imitate God,
 in tying his meanes and ends
 together: because as they cannot
 attaine those ends without the
 meanes; so they cannot digresse
 from the meanes; but misse of
 their ends. Gods decree stabli-
 sheth the meanes, remove them
 not. God had given *Paul* the
 life of all in the ship, *Act. 27. 31.*
 but when the shipmen would
 have forsaken the ship, *Paul*
 saith, Except these men abide in
 the

the ship, ye cannot be saved: because God will save them by meanes.

3. See the fallacie of this generall delusion, ill dividing things well joyned together. And indeede Sathan wofully overreacheth us, who in outward things would have men wholly to distrust God, and relye wholly on the meanes; but in these spirituall things maketh us lay all on Gods purpose and decree, and utterly despise the meanes. What a false conclusion is it. If I be elected, doe what I will I shall be saved? For, as it is impossible that the elect should not be saved; so impossible is it, he should doe what hee list; and as impossible to be saved without Repentance.

And though it be true, that Election and Salvation bee coupled together inseparably: yet the meanes run betweene them:

*A Bene
coniunctis
ad male di-
visa.*

and Gods order as stable as his decree. So as hee that is chosen to salvation, is chosen to Faith, Holinesse, Love, Perseverance, that by these steps he may walke in the way of salvation. *Qua deus coniunxit, nemo separet*; that is, The things which God hath joynted together let no man put asunder.

4. Observe the absurditie of this allegation against Repentance; and in all temporall things wee can scorne the conclusion. If God have appointed thee to salvation, why comest thou to Church? what needest thou heare? what neede of the Sacraments? why prayest thou? all this cannot alter his decree, why turnest not thou then absolute Atheist; See here the battery of all godlinesse, piety, and all worship. So in temporall things, why dost thou not refuse meate in thy health, and medicine in thy sicknesse? and say, If God have

have decreed my life, I shall live,
and never eate, nor use meanes.

So, cast off thy calling and trade,
and say if God hath appointed
me to be rich, I shall be rich,
though I doe nothing : and if not
all my trading will not availe
mee.

5 Another delusion hideth it
selfe in this allegation, whereby
the deceitfull heart would lay
the cause of his impenitencie
upon Gods decree, whereas thy
impenitencie is not an effect of
Gods decree, but a consequent.
The cause being in thy selfe, a
darkenesse and wilfull blindnesse
in the minde. and obstinate con-
tumacie of thine owne will,
resisting grace offered ; yea, a de-
praved delight and desire in thy
affection, who willingly delive-
rest thy selfe to be bound in the
chaines of unrighteousnesse : So
as thy destruction is of thy selfe ;
and no sinner is condemned, till

M 5 himselfe

himselfe have worthily deserved it.

6 The guilefull heart willingly deceiveth it selfe with *Ifs* and *Ands*; If I be elected, and if I be rejected: and that in things secret which *belongs to God*, letting passe things that *are revealed*: whereas every Christian ought to know himselfe elected, and to beleieve in Gods order revealed to bring us to glory.

Christ would have us rejoyce that our *names are written in the Booke of life*. And this is not by any extraordinary ladder to climbe to Heaven, but by an ordinary way here in earth. For if we can finde sound faith or holinesse in our selves or others, wee may conclude certainly, our own or others election.

How did the Apostle know and pronounce the Thessalonians to bee the *Elect of God*, 1 *Thes.* 1. 4. but by their *Holinesse*,
Faith,

Faith, Love, and patient Hope?
verse 3. whence hee concludeth
their election. So may we know
our selves, and ought to know
our selves elected, by being
called out of the world. If my
father have given mee an estate,
and assurance in Land or Goods,
now I know it was his purpose
within himselfe before to give it
mee. If I see a man-child borne,
I now know that a man-childe
was conceived in the wombe
the number of monthes before.
If by faith and holinesse I can
discerne my selfe or others borne
into the Church of God, I am
now as sure that this party was
before all worlds conceived in
the wombe of Gods eternall
election. So as cleane contrary
to this objection, nothing can
more urge, and fasten the
practice of Repentance on the
soule, than the consideration of
the decree of Gods election.

Thus

Thus I have insisted longer on this Objection, because of the generality of it, and the subtilty couched in it: and I finde it nowhere so thoroughly sifted.

CHAP. 26.

Objections against Repentance of some that seeme not to repent, yet live and die honestly; and others that do die as fearfully.

1. **N**OW to the instances of men. 1. Some repent not, and yet live and die honestly and peaceably.

Ans. 1. All things fall alike to all for outward things, *Eccl.* 9:2. As is *the good*, so is *the sinner* in death. And the judgement of a man is not to be fetched from his outward death: but from his life, and faith, and fruits.

2. A wicked man may be quiet

quiet and peaceable in death, because,

1. Their blinde presumption of a good estate in death, as in their life; assuring themselves of heaven and happinesse, though they never repented.

Wicked
peaceable
in death,
Why.

1

2 Satans subtilty, who knowing them to be his, troubles them not; not only to hold them in the snare; but their companions also that out-live them: least they seeing the terror and perplexities of their death, should be moved to change their lives.

2.

3 Gods justice on them, who leaveth them to dye, as they lived; not allotting them understanding, sense, memory to remember themselves; who have all their lives forgotten him. But this justice of God on them, should make us rather hasten our Repentance betimes, while our season lasteth, and our understanding, health, and senses,

3.

ses, than longer to deferre it.

Secondly, others made shew of Repentance, and strict walking, but very unjust, deceitfull, in a word, the worst of men in their dealing.

Ans. This is for the most part an ungrounded clamor against holinesse, and is a parcell of that poysoned foud cast out of the Dragon, *Rev. 12.*

2 But sometimes hath grounds in the neglected lives of Professors. Oh remember the woe pronounced on them *by whom offences come*; Why takest thou the Law into thy mouth, and hatest to be reformed? how darest thou call on the Name of the Lord, and not depart from iniquitie?

3 But how unhappy art thou that stumblest on this rocke to cast thy selfe headlong from thine owne salvation? thou shouldest bring thy selfe to the Rule,

Rule, and see thy worke bee straight, and not scandalize thy selfe by crooked and faulty examples.

4 In temporall things, thou wouldest not wrong thy selfe on these silly grounds. Who ever refused to goe in a right way, because some in that way have fallen and miscarried? But the right way to Heaven is Repentance.

Would a man refuse wholesome physicke, because some die that take physicke? The proper physicke of a diseased soule is Repentance. Would we thinke that man in his wits, that would diselaime and wilfully refuse good and wholesome meate, because some surfeit and cast up all againe? Where shall we finde a Trader, or Dealer in the world, that will refuse to meddle with all money and gold, because there is some clipt and counterfeit?

feit? or will therefore cast off all trading, because some of the same trade breake and deceive? and much lesse the most gainfull trade of godlinesse.

Thirldy, some others that have very busily followed the work of Repentance, have found as little peace and comfort in their death as any. Some of them have died despairing, some blaspheming; perhaps some on their own hand.

Ans. The way of dying well, is the way of Repentance, and in this way none can dye ill: But *precious in the eyes of the Lord is the death of all such whatsoever it seeme, Psal. 116.*

2 Gods child may want sense of comfort, but this argueth not, but that he might have formerly the presence of sound comfort and the true ground of it present still. A tree in Winter liveth, but seemeth dead: present paine and sicknesse of body, argue
not

not it had never health.

3 Gods child may want sense of faith, and in death seeme to be in the gulfe of despaire, and yet passe to Heaven by the gates of Hell, as Christ did.

4 Gods children may have ravings, blasphemies, fierce actions against themselves and others, which are the effects of diseases, as of melancholy, frensy, burning agues, pestilence; from which they are not freed; but howsoever diseases may deprive the childe of God of health, sense, comfort, and life it selfe, it cannot deprive him of salvation, *Rom. 8. I am perswaded that neither life, nor death, &c.*

5 Christian wisdom judgeth not of a man by the strangenesse of his death, but by the goodnesse of his life, and no kind of death is evill to him that is in Christ, for he is freed from the curse of the Law.

CHAP. 27.
Objections from the conceit of the easinesse of Repentance.

Object. Others conceive Repentance so easie a thing and soone done, as needeth no such care or time: A Lord have mercy at death: and what neede a man martyr himselfe all his life?

Answer. These men that so slight the remedy, never saw the danger of the disease. Is the disease but a little languishing of nature as the Papists would make us beleeve? or rising out of a few sleight veniall finnes, cured by a Creed, or Ave, or a knocke on the brest? they deale with their Profelytes, as the mother with an infant, if it hurt the finger, the mother bloweth it; and these babies beleeve presently the blowing

blowing hath soundly healed it.

But hee that measureth either the disease by the remedy, or the remedy by the disease, shall finde it mortall enough being the foulest and most contagious and incurable disease that appertaineth to man, compared in the law to the leprosie, which was not cured so easily, but required an infinite toile to goe through the cure according to the law, and often proved invincible and incurable. *Naaman* cured by miracle, must yet wash seven times, to know the difficulty of the cure.

2 The whole power of nature cannot doe it, and yet a naturall man thinketh it easie: Is it easie for an Ethiopian to be washed white, or a Leopard to part with his spots? So easie is it for him to doe good, that is accustomed to evill, *Ierem. 13*. Is it easie for an old man to become young againe?

gaine? and so easie is it in nature for an old sinner to be renued by Repentance.

Is it easie for a dead man to be raised to life? it cost Christ himselfe teares and groanes to raise *Lazarus*, not because it was hard to him, but to shew the impossibility in *Lazarus*: and is it easie for a dead man to raise himselfe? and so easie is it for a man dead in sinnes and trespasses, to raise himselfe to Repentance, *Eph* 2.1.

3 Is it so easie, which the whole power of grace cannot conquer, while wee are here below? All the grace in the world, cannot cleane fetch out the soyle of sinne while we are here. Is it easie to wash out a scarlet or crimson, to become white, which was died both in wooll and cloth? nay, the cloath will be torne to pieces first: and so easie is it even to get out by Repentance, the deepe die of
our

our scarlet sins of our nature and practice.

4 Didst thou ever try how easie it was to turne away from some outward act of sinne, to which thou wast addicted? and yet a hypocrite by some restraining grace can doe it; he can for some reasons forbear some acts of adultery, swearing. But this is another thing, it is the killing and mortifying of inward affections and lusts, as deare as members.

Col. 3. 5. Mortifie your earthly members: this is not the cutting off a wastbow of sinne, but the stocking up the roots, which is another manner of taske. A naturall man would offer any thing to God, but his beloved sin: hee would rather come before the Lord with *rivers of oyle*, and offer the *fruits of his body*, than any one lust: and therefore it is not so easie as many conceit.

5 Is it so easie? what maketh wicked

wicked men take on so at godly Preachers when they call them to Repentance; dealing with them as some distempered patient, who feeling the smart of a drawing plaister, and corrosive, driveth away the Surgeon with rayling speeches, and casting bedstaves at him when hee commeth to touch, and to cure his wound. Canst thou not abide a drawing plaister to drive away corrupt bloud and humors? much lesse wilt thou finde ease in cutting off joynts and members, and putting out eyes, which Repentance must doe. Thinke on these things, and then tell me what an easie thing Repentance is.

CHAP. 28.

Objections from the unseasonableness of Repentance, that it is yet too soone, or else it is now too late.

4. **O**thers object against themselves the unseasonableness of their Repentance. And this hath two branches: some conceive it is yet too soone, others that it is too late.

I It is yet too soone, I may enjoy my sweet sinne a while; for sinne is like his father, is loth to be tormented before his time.

Answ. 1. No man will reason so senselessly for his body. I have a wound or gash, but it is not yet time to looke to it; I will let it rot, and gangrene, and then I will looke to it; but then it is too late and incurable. Or I have
a thorne

a thorne in my foot, it is not yet time to pull it out. We know all delays in bodily diseases dangerous, much more in the soule: neither will a man be so void of common reason for his goods. My house is on fire, but it is not yet time to quench it; why should this be admitted for a good reason, where the losse is incomparable?

2 If this day be too soone, to morrow may be too late; the Commandement is to *seeke the Lord while hee may be found*: implying, that hee who may be found to day, will not perhaps to morrow: Feare therefore the just revenge of God, who if thou deny him to day, may justly deny thee to morrow. See wee not many that would not repent young, that cannot repent old? Gods *justice* being now deafe at those, who were deafe at his *mercie*; hee knocked, and they

they would not heare, and they shall cry and knocke, and he will not heare, *Prou. 1. Esau* rejecteth the blessing while he may have it, and after would have it, and cannot get it, though hee howle after it.

Object. But did not the penitent theefe repent at last, and why not I?

Ans. 1. Thou bringest an example without a promise of God; bring mee a promise that thou shalt repent at last, or thou promist thy selfe that which God promiseth not. If hee promise mercy, if thou repent at last, hee promiseth not the mercy that thou shalt repent at last.

2. Thou bringest an instance which was a worke of wonder, and every way extraordinary and miraculous, wherein Christ pleased to honour the ignominy of the Crosse, and to manifest the glory & power in his lowest

N

abase.

abasement; and therefore is set among those wonderfull workes of God; raising the dead, the earthquake, darkning of the Sun, &c. And therefore thou mayest as well expect a second crucifying of Christ, and the darkning of the Sunne, and raising of dead bodies out of their graves againe, as such a conversion.

3. Thou bringest but one instance without a second; and of one particular, wouldest make a generall; and from an extraordinary, draw an ordinary direction: whereas thou hast infinite millions of instances that have dyed as wickedly as they lived. Sometimes a Prince pardoneth a malefactor on the Gallows; but shall every malefactor trust to that? Our Lord Iesus now entering into his Kingdome, pardoneth a great offender, as Princes in their coronation: should any therefore imbolden himselfe to the

the like offence? as if any should goe and commit a robbetrie, in hope there may bee a Coronation betweene the fact and his execution.

4. Thou bringest an instance which will not hold in thy case.

1. The theefe he did not desperately and wittingly deferre his Repentance, nor thrust off the remedy till the last moment; for then in likelihood it had never beene offered: but thou dost.

2. Hee was saved without all meanes; hee had never heard of Christ nor Religion before; and therefore did not refuse them: for if he had, saith *Augustine*, it is like hee had never beene last among the Apostles in number: who was before them all in the Kingdome. But thou rejectest the meanes, despisest the voice, and wilt not come into Christ: his conversion was upon the

first opportunitie, and canst thou wrest it to slip all opportunities?

3. Hee was not saved at the instant, without expression of saving faith, sound love of God, of men; care of his owne soule, confession of his sinnes, and a rare confession of Christ in that instant, when all the world forsooke him; yea, even all the Disciples fled from him. But thou lookest at the end, overleaping all the meanes: and thou not for the love of God, but feare of hell; nor for hatred of sin, but avoiding punishment; meanest at last to dissemble a Repentance. Was this the case of the happy theefe?

Ob. But was not hee that was hyred at the eleventh houre, as well allowed, & rewarded with the same penny, as he that came into the worke at the third?

Answer I. Thou that meanest
to

to repent at the eleventh houre, how knowest thou thou shalt come to the eleventh houre? what if thou beest cut off at the fourth, sixth, or eighth?

2. The Scope of the Parable onely teacheth, that men that are later called, and have the meanes later than others, may bee saved as well as others; and is not to bee stretched beyond: So as an old man that hath long wanted the meanes, may now in the meanes comfortably lay hold of salvation.

3. Yet the Parable fully answereth the Objection, seeing those that were hired at the eleventh houre came in so soone as any came to hire them: and will not justifie their presumption, that being called in the third houre, will not come in till the eleventh.

Others thinke it too late to repent. I have lost my time and

tide, and have put off my Repentance so long, that my sinnes are risen to an infinite multitude, and an unconquerable strength, I may now strive and never the nearer.

Answer 1. To stay long maketh Repentance more *difficult*; but not *desperate*. As to goe far out of a mans way, maketh him more labour in returning, but proveth it not impossible.

2. The time of repentance for hope and possibility, is the whole time of thy life, that is the day wherein thou must work *Iohn 9.* As Manna for possibilitie was to be gathered any of the sixe dayes, that was a type of Christ; and they found it, that went out to seeke it in the sixt day as in the first.

3. The more time thou hast lost, the more hast thou neede to bestirre thee in redeeming the residue, and in sparing at the bottome.

bottom. And the stronger thy sinne is growne by continuance, the more hast thou neede to take it in hand to weaken it; unlesse thou thinkest it will weaken with age, and grow feeble of it selfe. But the body of sinne is unlike the body of the sinner; this groweth old and weak with age, but that by age groweth stronger; as leaven, the older, the stronger and sower.

4. If thou comest against the huge army of thy sinnes in thine owne strength, thou art too weake for the least: but come in the strength of God. Hee can easily make an *Aethiopian* white, and hee that is accustomed to evill: hee can soften the hardest hearts, and shake the rockes: he can adde strength to the feeble, and make thee daily so much the stronger, as thou findest the wasting and weakning of thy sinne.

CHAP. 29.

*Of the meanes of Repentance : and
first in respect of sinne.*

HAVING spent much time and
labour in setting downe,

1. The rules to direct us in the
practice of Repentance ; and

2. The Lets and hindrances
of it, which we have removed :
now

3. Wee are to proceed in the
third General propounded, name-
ly, To point out the principall
meanes which every one must
carefully make use of, who meane
to goe through the comfortable
dispatch of this so weighty and
urgent a duty.

The chiefe meanes may be ran-
ked under five heads :

1. In respect of *sinne*, 2. of
God, 3. of *Christ*, 4. of *our selves*,
5. of *others*. Wisdome to all great
ends

ends adviseth of meanes:

1. In respect of sinne there must be a serious humiliation, which the Apostle calleth godly sorrow which bringeth Repentance never to be repented of: For,

1. A proud person puffed vp as a bladder with selfe-conceit, or windy presumption, is not capable of Repentance, till he be pricked with the sharpe needle of the Law, pricking his heart: Never till then did the Converts say, *Men and brethren, what shall we doe?* Acts 2.37.

2. God giveth no grace but to the humble, James 4.6 but especially the grace of Faith (without which is no true Repentance:) excludes all boasting in our selves, that we may be all that we are in Christ, in whom wee beleeve for righteousness and reconciliation.

3. Christ, and his saving

N 5

Grace

Grace is received into the heart as seed is into the ground, *Luke 8. 12.* And therefore the heart being like stony and fallow ground, must first bee broken up and made full of furrowes by the helpe of the Lords plow, which is legall humiliation, *Jer. 4. 5.*

4. Repentance is a walking with God, as being made friends. Now no proud man can walke with God: for hee dwelleth onely with an humble and contrite spirit, *Isay 57. 15.* and *Micah 6. 8.* Hee hath shewed thee, O man, what is good, to doe justly, to love mercy, to humble thy selfe, and walke with thy God.

Meanes to
attain true
Repentance.

The meanes thereof to attaine true Repentance, is.

1. To get a cleare sight of our sins, and miserie by them, and by the curse due to them temporall and eternall: for how can a man be humbled for those finnes

or

or judgement, which hee never saw, or knew of? Hence are wee called to a through search and tryall of our waies, to finde out distinctly in what particulars wee have gone astray, *Lam.* 3. 40. and then turne unto the Lord. And *Ier.* 31. 19. the Church saith, *After I was converted I repented.* But to shew that conversion nor repentance, is or can be before this search; hee addeth, *After I was instructed,* or as the Hebrew word signifieth, *After I was made knowne to my selfe,* that is, After in the glasse of the Law I discerned mine owne sinfull and woefull estate, *then I repented;* for who can otherwise see his need of mercy, but in the sense of his misery?

2. True sense and sorrow for sinne: as pangs and throwes before the birth, with shame of face, grieve of heart, and horror of soule in the apprehension of our

*Postquam
ostensum
fuerit mihi
Tremel.*

our guiltinesse by sin, the curse of the law, and Gods infinite anger; and all this represented in the law, in a most terrible manner. As holy *Paul* by the dart of the Law professed himselfe killed, and flaine, and made so wretched in the sense of his owne guiltinesse and uncleanenesse, that hee desired to be dissolved, to be ridde of it.

This is the true touch of sinne wrought by the Spirit, when we most grieve and afflict our hearts with that which hurteth us most.

It is not losse of money, goods, estate, liberty, or life it selfe, that hurteth us so much as the losse of Christ, of Grace, of Salvation.

3. To get to an holy despaire in our selves, as being out of all hope of deliverance, by any power, policy, or goodnesse of our owne, or of any creature:

that

that the case bee with us as with *Paul* and his fellowes, distressed on the sea, who are said to be past all hope of being saved from drowning, *Acts* 27. 20. And as the woman with the bloudie issue, having spent all her strength and meanes in physicke, without cure, was out of hope to bee recovered by any secondary meanes, *Marke* 5. 26.

All this maketh us to seeke for a remedy; and feeling the need, and extreme want of whatsoever the Gospel offereth, yea, and pinched with hunger, thirst, poverty and beggary, doe long after, seeke, and begge earnestly for helpe and pardon.

Let this admonish every man that would proceed in Repentance, which is a continued act, to bee conversant still in the Law of God, and especially to be well acquainted with the Morall Law, by which, is the knowledge
of

of sinne, *Rom. 7. 7.* that thereby seeing their owne sins daily and the miserie due to them, they may be kept humble, and low in their owne eyes. What meane mento cast off the whole use of the Law under the Gospel, and they must heare of nothing but Gospel.

Law of
God ne-
cessary to
us under
the Gos-
pel.

For 1. Is not the convert ly-able to sinne? and how can hee know what is sin, or what is not sin, but by the Law? how can he discern the nature of sinne, to be an irrectitude and crookednesse but by the straightnesse of the Law? how can hee discover the danger of his sinne, to awaken him out of it, but by the Law? The office of which is as of *Pauls* kinsman, to detect the treason of the Iewes: and *Pauls* danger, that hee might avoide it, *Act. 23. 16.*

2. Though the regenerate man bee free from the raigning
act.

act and power of sinne, yet hee is not from the roote of evill; which every one can finde fruitfull, and ever shooting as in a perpetuall May: How necessary is it then, alwaies to have by us this sharpe axe of the law, which striketh at the roote of sinne? which else would grow luxuriant and insolent; that as a servant, it may be kept under, with blowes and feare: wherein the Spirit worketh, it being his office as well still to *convict*, as to *convert*, *Iohn 16. 8.*

3. Though the maine armies of sinne bee defeated in the godly, and those masterfull commanders be suppressed, and subdued by grace, yet there be strangling troopes of smaller evils and infirmities; which daily assaile and hold warre against the law of the mind: now by what other glasse shall a man see these spots in his face, than by the law?

For

for as we see the little mores discovered by the light of the Sun, so it is the light of Gods Law that detecteth the smallest evils against God or man : without which we should never come to a distinct notice or Repentance of them ; and so consequently , could never prize the grace or offers of the Gospel. That wee may magnifie the Gospel, let us prize the Law as a perpetuall scourge to drive us out of our selves to 'esus Christ.

So long as wee have any thing found with us , which must bee either forgiven by mercy , or repented, or reformed by grace ; let us faithfully heare, and reade the law to this purpose : That we may daily conquer the pride of our hearts , and walke humbly before God, let us take with us the use of the Law.

I cannot marvaile at the intolerable pride of these Antinomists,

mists, and Perfectists, because they never came to see their sinnes aright; and this they doe not, because they reject the law, the proper glasse of sinnes discoverye.

CHAP. 30.

Meanes of Repentance in respect of God.

2. **I**N regard of God, we may many waies helpe forward our Repentance, if wee consider, first, his *word*; secondly, his *eye*; thirdly, his *hand*; fourthly, his *relation* unto us.

1. Gods Word in the reverend use, is a notable meanes of Repentance: for, first, the very knowledge of the Word is a meanes in which GOD giveth Repentance, 2. *Tim. 2. 25.* Instru-cting them, and waiting if God will

will give Repentance, and ignorance of the Scripture is made by Christ, a chiefe cause of error both in opinion and life, *Matthew 22. 29.* Wee must therefore labour by diligent hearing, and reading of the Scripture, to come to know the Word. The Word revealeth Gods will concerning our Repentance; who now *admonisheth every one* to come to Repentance, *Acts 17.* It sheweth Repentance to be above our owne power and reach; and that it is *God that must give Repentance.* It directeth us to the meanes to attaine this gift, namely, prayer; we must goe to God to heale our nature, to change our disposition, to perfect his owne worke, *Ier. 31. 18.* *Convert mee, O Lord, and I shall be converted.*

2 The severall parts of the Word in their severall offices, excellently conduce to this worke :

worke: first, the law is an hammer to beat an hard heart to pecces: the very reading of it privately, made *Iosiah's* heart to melt, *2 Kings* 22. 10. and much more when it is publicly preached and applied by Gods Ministers. This was the Ministry that pricked their hearts to conversion, *Acts* 2. this is that whereby the heart is awakened, as *Peters* was by the Cocke crowing. The reading of the law & threats of it, wrought a generall reformation and separation of Israel, from all that were mixed among them, *Nehem.* 13. 5.

2. The Gospel propoundeth Christ a good shepherd, laying downe his life for his sheepe: and intreateth the sinner in the name of Iesus Christ, to returne and repent, and live; with many promises of mercy and grace upon their returne: that if any cords of love can draw us,
we

we want them not.

To the furtherance of our Repentance therefore, wee must doe two things concerning the Word :

1. Mingle the whole Word with faith, else it will bee unprofitable, beleeve it credit it, without cavils, or questions to avoid it ; subscribe to the holinesse and goodnesse of it, as a good heart doth , though it speake unpleasing things to it. *Ahab* will now say the word of God is not good: *Micahiah* never prophesieth good. But *Hezekiah* will say the word of God is good, in the most sharp threatnings of it : as a good natured child will bow at an angry word of his father.

2. Keepe the Word fast to us, that it may keepe us. *David* hid the Word in his heart, that he might not sin. This is the sword of the spirit , of daily use in this warfare against sinne ; and wee must

must buckle it unto us.

2 Consider Gods eye is ever upon thee, and all things are naked unto him, with *whom wee have to deale*. Heb. 4. 13. Would a felon cut a purse, if hee thought the Iudge saw him? *Moses* knowing that an Egyptian saw him slay an Egyptian, *feared and fled*, *Exod. 2. 14*. Should not we feare, and flee those finnes, which wee know G O D knoweth, and hath to lay to our charge? A theefe never so stout, if taken in the manner will runne away affraid: But we are bold offenders, who though we cannot sinne, but bee taken in the manner, yet will stand it out. What a folly is it not to shame at our finnes, which Gods eye is upon; while wee should shame to commit them if a child of five yeeres old stood by? Were not that an ungracious childe, that durst commit folly, and fornication,
not

2.

not onely in her fathers house,
but before his face : so is our
sinne.

3

3 Consider Gods hand ; first,
of mercy ; secondly, of justice,
and both are powerfull meanes
to leade unto Repentance.

1 Observe his hand of mercy,

1 In spirituall motions,

2 In temporall excitements.

1 When the Spirit rappeth
by any of his motions, open unto
him : Quench not this Spirit,
grieve him not, send him not a-
way in displeasure. Now is an
heavenly helpe offered of thy
good worke now with GOD ;
cherish any good motion, let
not the world, or corruption, or
delay dead it ; but thankfully
apprehend the opportunity : if
that bee slipped, thou art not sure
of another.

2 For temporall excitements,
looke upon, first, Gods patience,
how long hee hath suffered thee,
giving

giving thee space of Repentance,
waiting for thy returne: this
should hasten Repentance, Ro-
mans 2. 5.

Set God before thee as a loving
father dealing with an ungracious
childe, often admonishing, some-
times correcting, often con-
vincing, never dealing extreme-
ly, loath to lose him, and cast him
off.

2. Consider Gods bountiful-
nesse unto thee: he never ceaseth
to supply thy wants, but hath
bountifully provided, and hea-
ped up fatherly kindnesse on thy
head, and all to draw thee, were
it possible. The Apostle joyneth
both thele motives together,
Romans 2. 5. Despisest thou the
bountifulnesse of God, his patience,
and long suffering, not knowing
that they should leade thee to Repen-
tance?

The bounty of Josephs Master,
kept Joseph from sinning against
him

him, and the prodigall returning, mourned that he had runne from a kind father. Is there not mercy with the Lord, that hee may bee feared?

Ob. God forbeareth me, saith the sinner; and therefore I may, and will sinne.

Answer. Gods forbearance, argueth his goodnesse, not mans innocency: it is the exercise of his mercy, not the abolishing of his justice: and it is made the note of a wicked man, Not to Repent, when mercy is shewed to him, *Isay 26.*

2. Consider his hand of justice; marke and lay up the stroakes of Gods hand, sensible and insensible, in soule and body, on thy selfe and on others: Amend by them, and feare him the more. To doe this,

1. Make use of corrections on thy selfe: beare the rod. The not regarding of warnings, causeth

seth G O D to give over such a party, as the Physitian doth a desperate Patient, *Esay 1.5.* Why should I smite you any more, seeing yee fall backe more and more?

2 Sleight not the corrections inflicted on others, whether nearer or more remote. When God commeth neare thee in thy friend, family, say God warneth thee to Repent: the sinne of *Belshazzar*, *Dan. 5.22.* was when he knew all those things, that came on his father *Nebuchadnezzar*, yet he humbled not his heart. A fearefull thing it is, not to profit by example. He that will not take example, shall make an example.

3 Consider the judgements recorded in Scripture, past, present, and to come.

1 Those that are past in former ages; the Angels that sinned, the old world, these on
O whom

whom the Tower of Siloam fell; and all the Writs of execution recorded in the Scripture; and say of them, as 1 Cor. 10. 11. All these are examples to us, all our Monitors, all of them so many Summons, so many Sermons to perswade us to Repentance.

2 Consider the examples of Gods justice in our own age; so many, and remarkable, as never more; upon Blasphemers, Drunkards, Adulterers, and enemies of grace. A man might make as large a volume, as that in the fifth of *Zecharie* written within and without, with examples of such, as into whose houses and hearts the curse is come. Let the sight of the Angell with a drawn sword, (which made *Balaams* Assle to feare) make us feare and tremble.

3 Consider the dreadfull judgement to come, the day of the Lord, which shall be as an Over

ven, and all impenitent persons as stubble before his terrible burning, *Act. 17. 30.* He admonisheth all men to Repent, because hee hath appointed a day wherein to judge the world. When heathenish *Felix* heard of the judgement to come, he trembled: happy were it for Christians, who repeate it as an Article of faith, that they did so. Wee will end this point with that exhortation, *2 Pet. 3. 11, 14.* Considering these terrors of the Lord, what manner of men ought we to be? &c. *2 Cor. 5. 11.*

4 Consider in God our relation, which will be a meanes to further our Repentance.

¶ Looke upon him, as our Lord, and our selves as servants: as a Lord hee hath hired us into his service, and hath freed us from the service of all other creatures that wee should onely serve himselfe: But alas, who

can serve him according to his holinesse; and greatnesse? and when wee have done all that we can, how unprofitable servants are wee? Wee have wasted our Masters goods, and cannot shew our talents againe: and therefore wee have neede to humble our selves in Repentance. and pray with *David*, *Psal.* 119. 124. Deale with thy servant according to thy mercy, and enter not into judgement with thy servants, O Lord. A sorry servant is he that can neither doe what is agreeable to his Masters will, nor yet be grieved for failing in the evill hee doth, or leaving undone the good hee should doe.

2 Looke upon him as our *shepherd*, and our selves as sheep, but wandring from the fold. Oh the misery of a lost sheepe? It is without the flocke and fold, without a certaine pasture and food, without a keeper, or shepherd,

heard, without God and Christ, without protection and safetie, subject to all annoyances, and becommeth a prey to all raving beasts, never able of it selfe to returne. And this is the state of every man, and no man can reckon up the errours and wandrings of His life. All this should helpe us to returne to the shepheard of our soules, 1 Pet. 2. 10. to seeke to him betimes, and pray him to seeke us, as David, Psal. 119. 10.

3 Looke upon him as our father, and our selves as his ionnes and children. A father that hath given his deare sonne to death for us, the dearest thing and price, that was in heaven or earth. A father that hath reserved for us an inheritance immortall and undefiled among the Saints in light.

Is not this a strong inducement to loath and leave sinne?

will not the love of a father make thee hate sin the more? can any stripes worke so powerfully upon an ingenuous nature, as to see his loving father offended? A poore mans sonne, who cannot be much hurt, or helped by his father, will be grieved that he hath justly offended his father. Awaken thy selfe to Repentance, and say to thy soule, as *Moses* to *Israel*, *Deut.* 32.2. Doe you so reward the Lord, O foolish people? Is not he thy Father that bought thee, that made thee, and proportioned thee? What gave hope to the Prodigall to returne, but the sight of love lurking in his father? and therefore resolved, I will returne to my father.

CHAP.

CHAP. 31.

*Meanes of Repentance in respect
of Iesus Christ.*

3 **A** Third sort of meanes to helpe forward our Repentance, is to looke upon Iesus Christ, *Zech. 12. 10.* They shall looke on him whom they have pierced, and mourne. The effect of beholding Christ, whom by their sinnes they have crucified, is great sorrow for sinne : and indeed among them all, there is no meanes so availeable to the working of the heart, to due and deepe sorrow for sinne, as the serious consideration of Christs death and passion. If we consider the person who suffered ; the eternall Son of God ; the beloved Sonne in the bosome of the Father ; the most innocent Lambe of God.

The things hee suffered : that this person was so abased and plagued, with the curse of the Law, the wrath of his Father, shame, sorrowes, of first and second death; such hard and heauie things as would have crushed all men and Angels.

And for whom he suffered all this : even for our sinnes in special, while we were yet ungodly, sinners, enemies, the iust suffered for the unjust : he was cursed, that we might be blessed, wounded, that wee might be healed ; hee endured torments of hell, that wee might partake of heavenly joyes. Oh then, shall this chiefe of ten thousand, the worthiest of men and Angels, be murthered, not by the treachery of others, but by thy hands, thy sins, for which else thou hadst beene everlastingly damned ? and doth not this wound thy heart ? shall the earth tremble

at

at this ; and shall not our hearts feare ? Shall the Sun be darkned, and the heavens covered with mourning ; and shall not wee mourne and be ashamed to shew our heads ? shall the stones rend a sunder, and earth tremble, and all senselesse creatures suffer at the suffering of the Lord of glory, at the death of the Lord of life ; and shall not our stony hearts be rent with sorrow, who were the occasion of so execrable a passion, to so honourable a person ?

Surely if there be a drop of spirituall life and grace in us, wee must needs loath those sinnes of ours, that brought such wofull misery on the Son of God. And make our hearts bleede, as a man would doe at the sight of a knife or instrument, whereby (unawares) he had slaine his childe, wife or dearest friend in the world.

Thus the Gospell sheweth the hainousnesse of sinne above all the curses of the Law. Wouldst thou see the execration of sinne? see it not in the dreadfull curse of the Law, but in the bloud of the Gospell.

The most oughly visage of sin, is not in the death of the world of sinners: but in the death of the Son of God, no sinner. The most dreadfull spectacle of Gods wrath that ever was.

And although the menaces of the Law prepare the sinner to Repentance, yet it is the sight of sinne in the Gospell, both in the transcendence of the remedie, and infinitenesse of Christs sufferings, that sheweth the true face of sinne, and indeed worketh Repentance. The faith of the Gospell, is that internall meanes that turneth a man round about, and causeth him to set his face upon God, and Iesus Christ, and leave

leave his finnes, *Act. 15. 9.* This putteth a difference betweene us and others, who are yet in their finnes.

CHAP. 32.

*Meanes of Repentance in regard
of ones selfe.*

3 **I**N thy selfe, for the helping forward of Repentance, keepe a continuall audit, and take account of thy selfe and estate. A speciall way and meanes to bring the Prodigall backe to Repentance, was, that hee returned and came into himselfe: And *David, Psal. 119. 59* I considered my wayes, and turned my feete.

To which purpose for further direction, consider in thy selfe foure things:

1 Take notice of thy heart,
and

and disposition of it, in the desires and affections of it; both in what they have beene, and what they ought to be.

1 Consider how thou hast loved thy finnes, what a deale of poison, and hatred thou hast had of grace; how thou hast beene wedded to the lusts of the flesh, how hand-fast to the world, how earnest thou hast bin in prosecuting the profits of this life, with utter neglect of better things; and then how necessary it is to cleare out this self love, and love of sin, to make roome for better.

2 Consider which will be the principall desire of a repentant heart: as namely,

1 To be rid of sinne, *Rom. 7.*
O miserable man, &c. never was a prisoner so wearie of his bolts, nor a sicke man of his paine, as the penitent of his sin.

2 To please God in all the
ways

wayes of his Commandements,
Psal. 119. 3. Oh that my wayes
were directed, &c.

3 To be in nearest fellowship
with God in Christ. *Cant. 1. 3.*
Draw me, and we will run. Oh
when shall I come into thy sight?

And these desires will be in-
satiable, till the soule get a pre-
sent sight, and comfortable hold
of God: for never can a good
heart be delighted but in seeking
most excellent things, with most
excellent affections.

2 To further thy Repentance,
recount thy life, actions, and
course, what it hath beene, what
it ought to be. Never man consi-
dered his wayes aright, but found
something to be redressed. As

1 If hee behold the infinite
evills of his whole life, commit-
ted against God, and his Law and
light of his grace.

2 The innumerable good du-
ties omitted, for which he hath
had

had calling and opportunity.
 3 The good things done,
 but failed in all, both in
 the { Manner,
 { End.

Oh what a measure of sorrow, will this set to a carefull heart, to see it selte so farre from answering his horrible sins, that he cannot answer one of a thousand of his best actions through his life. All this sheweth the need of mercy answerable to so wofull misery.

3 Consider seriously the checks of thy owne conscience. Thou mayest contemne the checks of men; but never reject the checkes of thy conscience. For conscience keepeth Court in the soule at all times, there is a continuall Tearme: it hath a power to examine, witness, and sentence at any time. And this sentence admitteth no delay, no delusion, no appeale.

If thou feelest the privie nips of conscience, listen to so neere and wholesome a rebuker, least it grow to a seared conscience, and God in justice discharge it of the office it holdeth in the soule under him, when hee seeth it unregarded.

But doe this : I when thy conscience checketh thee, blesse God for a waking conscience : which will onely checke great ones, whom none else may ; and for things which none else can.

2 When conscience accuseth thee, and as the Clarke of the Lords Crowne office, readeth a bill of inditement against thee, take his office on thy selfe, plead guilty, accuse thy selfe too. The way not to be judged of the Lord, is to judge our selves before the Lord.

3 If conscience goe on to pricke thy heart, and fetch bloud of thy soule, now feele the smart, apply

apply the bloud of Christ to stay the smart and bleeding of it. This is the chiefe labour of Repentance.

4 To further thy Repentance, remember thy latter end, the shortnesse of thy life, the approach of thy death, and the terror of the day of judgement. This numbring of our dayes is a meanes to applie our hearts to wisdom, *Psal. 90. 12*. But therefore is mens iniquity in their skirts, because they remember not their latter end, *Lam. 1. 9*.

CHAP. 33.

Meanes of Repentance concerning others.

4 **M**Eanes of Repentance in respect of others.

1 If a good man be cast amongst good men, hee will quicken

ken himfelfe to repentance and reformation.

1 By humble submission of minde hee yeeldeth to all godly admonitions of good men, and bleffeth God with *David* for their rebukes.

An impenitent person beareth fuch affections to his fins, that hee difaffecteth whofoever reproves him : But this man, contrarie, is a ftone in the Lords Temple, and is willing to be hewed and polished ; and as a man knowing himfelfe out of the way, is willing to be fet in againe by any, even the meanest that knoweth it better than he.

2 By imitating their godly example, which is a great incitation to goodneffe. Whence Christians are called lights, fhining in the darkeneffe of the world, holding forth the word of life, whose light muft fhine, that others feeing it may glorifie God.

And

And God putteth good examples to good use in the world, not onely to convince the adversarie, but sometime to win the disobedient, and to gaine a testimony in their consciences to the truth; yea, and to provoke others to an holy emulation, to get share in the same grace.

2 If good men be cast among enemies of God, and grace, yet they will be furthering themselves, in their way of Repentance: they will take knowledge of the reproaches of their enemies, by whom they may hear their sinne sooner, and plainer told them, than by friends; although on their part, neither in a good manner, nor to a good end.

But this will helpe to humble a good man: Let *Shimei* alone (saith *David*) I have deserved it, 2 *Sam.* 16.

And no sooner shall a wicked man accuse a Saint, but hee with

but

an

an heavy heart will accuse himselfe before the Lord. Nothing is more ordinary, than for wicked men to scandalize godly ones: They are hypocrites, proud, covetous, and what not? and when they heare this, they can goe to the Lord, and complaine of themselves, that they are so indeede, and can rise themselves, and be more vile in themselves, than the others tearmes can make them.

They can inroll themselves, as *Paul*, before the Lord, the chiefe of all sinners. But all this while when they intend to wound them, they helpe to heale their wound, and make them humbly seeke to the Physitian.

Augustine hearing the Donatists reviling him for the former wickednesse of his youth, made this answer: The more you blame my disease, I will so much the more admire my Physitian.

And

*Iste homo
invidet
mibi gra-
tiam Chri-
sti.*

And Beza to one objecting against him the wantonnesse of his youth, and wit in his Poems, answered, This man envieth the grace of Christ that is in me.

CHAP. 34.

*Markes and signes of Repentance,
and first in respect of sinne
to be repented.*

NOW followeth the fourth generall concerning the signes and markes of a man truly penitent: for this grace will shew it selfe, what way soever a man turne himselfe; whether he looke upon, first, his sinne repented: or secondly, God offended: or thirdly, himselfe: or fourthly, upon others: it will be working every way.

In respect of sinne, a man truly penitent, will discover himselfe

himselfe by these properties and practises.

¶ Hee remembreth his finnes, though they bee remitted, and that with shame and sorrow. *Ezek. 16. 60.* I will establish my covenant with thee: then shalt thou remember thy finnes, and be ashamed of thy wayes; nor never open thy mouth any more, namely, in justification of thy selfe, when I am pacified towards thee for all thou hast done; *verse 6. 63.* So as when God is pacified, yet the humble heart is ashamed.

This is one clause of the new covenant, *Ezek. 36. 26.* A new heart will I give you, and a new spirit I will put into you, *vers. 31.* Then shall you remember your owne wickednesse, and your deeds, which were not good, and judge your selves worthy to be destroyed for your finnes: therefore shall the house of Israel be

Reason.

be ashamed and confounded for your owne wayes, *verse 31.*

2 This remembrance of former sinnes, though pardoned, preserveth, and bloweth up the embers, and keepeth alive godly sorrow in the soule, *Zech. 12. 10.* The looking on him whom we have pierced, exciteth all that have received the spirit of grace and compassion to mourne for him as their first borne. *Peter* remembring what himselfe had done, and his Master had said, went out and wept bitterly. Hereby our Repentance is renewed daily, and the wound made bleede afresh.

3 As it is our happinesse that God once pardoning our sinnes, forgetteth them, and never remembreth them more: so it is a signe, and way of our happinesse, that our selves forget them not, but hold them before the eye of our mindes, to containe us in
constant

constant humiliation for them.

2 He will aggravate his sinne, when he beholdeth it: hee will excuse none, extenuate none; he will not mince, nor hide any, as *Adam*: nor cast it off himselfe upon others shoulders, as *Saul*, The people did it. But he weigheth his sinnes in a true ballance, which hath shewed none of them to be light: hee will put in so many weights, as to bring him to a just humiliation. If his sins be of a bloudy dye, his heart shall bleede with godly sorrow. If they have beene sinnes of knowledge, and after illumination, or after admonition, or with vehemence, or repetition, or in hatefull manner, with cursing and swearing, as *Peters* was: Oh this will bring backe bitter sorrow, brinish teares; here is cause to weepe bitterly. If his sins have beene old sinnes, as old sores and festers, long continued
in

in, and lived in till the eleventh or twelfth houre; the longer and more painefull will be the cure: the more willing will hee be to open them, and content to have them handled. If they have beene committed in foule circumstances; as to have beene drunke, or disordered on the Sabbath day: to be rude, or irreligiously disposed in the Church, under the eye of God: to runne ryot against good counsell, against the directions of the word, and motions of the spirit: the fouler the sinne, the deeper will be the sorrow. But if they have beene after Repentance, vowes, promises, after fasting, prayer, now the weight increaseth marvellously upon the soule. A good heart will hardly thinke any Repentance enough for such a sinne.

Farre from true repentance, is that false heart that is more
ashamed

ashamed to confesse sinne, than to commit it : and in confession, doth it in the grosse and lumpe, with excuses and extenuations ; and in making shew of sorrow is as a cloud without raine, soone blowne over : he hath never a teare of godly sorrow for foulest sinnes, or if any, too soone dried away.

Hee that can plead for his sin, and defend bad actions, with faire pretences, as *Saul* saveth the fat against the commandement, for sacrifice : that can rob God and his Ministers of their right, pretending a reach of wisdom, or publike care beyond all others : that can plead for their usury, as a practice of charitie ; and as doing as they would be done to : for their injustice and false arts in trading, because they doe as others doe, and else they cannot live : for their non-residency, because of their charge,

P

or

or a way to preferment: all these, and all others that hold up bucklers for their sins, never yet knew what Repentance meant. In a word, hee that can please himselfe in the remembrance of his sinne, that can glory how he hath over-reached his brother, (which is ordinary in trading) that can rejoyce in the pleasure or profit gotten by sinne, is farre from Repentance. A good heart, the more pleasing or profitable any sinne hath beene, will lament so much the more.

3 Hee hateth and shunneth all sinne every where. This indignation and bitter hatred against sinne, is made a fruit and note of true repentance, 2 *Cor.* 7. 11. *Can.* 5. 4. See how the Church rated her selfe for her folly, and unkindnesse against Christ: and no marvell; For,

1 If we looke at God, he hateth all sin with a deadly hatred; and all

all that love the Lord, must hate all that is evill: And the more a man conceiveth God his friend, the lesse friendly can he be to his sin: and the more favour a man expecteth from God, the lesse can he favour any sinne.

2 If hee looke at his sin, hee seeth it a serpent, and hateth it, though the sting be gone, by a spirituall and gracious Antipathy. And now the league being broken hee will never be friends any more with it: but in anger, as *Ephraim* to his Idols, say, Get thee hence, what have I more to doe with you?

3 If hee looke on sinne in the evils it hath formerly wrapped him in, hee cannot but shunne, feare, and flye it. A burnt childe dreadeth the fire. A man once stung with an Adder, will flie from all Serpents: A man that hath felt the paines of broken bones by his fals, will feare to

fall againe, and looke better to his feete.

An impenitent person may forbear to sweare: but a true convert feareth an oath, *Eccles. 9.* So hee feareth to breake the Sabbath, is affraid of covetousnesse, worldlinesse, drunkennesse, profanenesse, and other sinnes: and this not in respect of his owne skin only; but in respect of God, now reconciled unto him. Even as a deare wife feareth to offend her loving husband, to whom she was lately married.

4 Hee resisteth and holdeth fight against all sinne; even those that he cannot conquer, he combateth against. As *Jacob* said of the people of the Land after the slaughter of the *Sichemites*, Now will they hate us, and therefore will raise their powers against us to destroy us: even so a godly heart hating sinne, will raise all his power against it, to destroy

destroy the whole body of sinne,
and will take revenge upon it as
his capitall enemy.

A Subject that hath taken up
armes against his Prince and
Countrey, and gone out in re-
bellion with rebels and traytors,
if once hee come to see his
offence on the one side, and the
Princes clemency on the other,
pardoning his offence, and sa-
ving his life, cannot chuse but
hold himselfe extraordinarily
bound to resist all such rebels,
ever while hee liveth. This is the
case of every Christian, who
having runne with his rebellious
lusts, fighting against the crowne
and dignity of Iesus Christ:
but now graciously pardoned,
cannot but stand stoutly against
them.

And this cannot be other; but
where flesh is, and spirit, the spi-
rit will be lusting against the
flesh. Wheresoever these twins

are conceived, this *Jacob* and *Eſau* will ſtruggle in the wombe, and *Rebecca* ſhall feele the ſtriving within her: whereas the barren and fruitleſſe wombe, which never received the ſeed of God, feeleth no ſuch ſtrugling.

I 5 Hee relinquisheth his ſinne in true endeavour, and never returneth to it any more: for true Repentance is never repented of. When Chriſt commanded the Devill out of the man, hee ſaid, Come out, and goe into him no more. And the ſame power he putteth forth in commanding out theſe Legions of luſts and devils lurking in our thickets; once caſt out, they come in no more to rule and raigne: the ſame word caſteth and keepeth them out.

2 In every true Repentance is a *clearing ones ſelfe*, 2 Cor. 7. And with all true humiliation goeth

goeth reformation: for Repentance is not a vow, and purpose for hereafter onely; but a present act and endeavour.

3 In every one that must finde mercy, there must go with confession forsaking of sin. Neither can a penitent man say, I was a lyer, swearer, drunkard, and so am still: for though sinne be still in him, he is not in sinne: and though flesh be in him, he is not in the flesh. So as howsoever hee that hath confessed his sinne once and againe, but continueth in it, may thinke himselfe well eased; yet is it no otherwise than when a drunkard hath eased himselfe by casting, that hee may drinke more. You shall heare a swearer take himselfe in his sinne, and say, God forgive me, now I sweare: and yet sweare as fast still as his tongue can turne out oathes. Others forced to a kinde of Repentance, passe ma-

ny promises, and vowes, and confessions are made: but after retournes as a swine to the wallowing, and a horse to the smell of his dung. Here was no Repentance, but a forced hypocrisie.

6 In all this worke of Repentance, hee differenceth himselfe from the hypocrite in his strife and resistance of sinne.

I. I In that hee setteth himselfe against sinne universally: 2. sincerely.

1 Hee is set by grace against all sinne, because all is contrary to grace; as 1. his owne finnes. As *Paul, Rom. 7.* I hate that which I doe: as a man feareth and flieth most the danger that is nearest him.

And of these, 1. his smallest sins. *David* the cutting off *Sauls* lap: hee thinketh none of them gnats or mites, which Gods Law taketh order against; for which either Christ must die,
or

or himselfe eternally.

The wicked man can startle at great and outrageous evils, murther, adultery, drunkennesse: but the godly repent of those which the world count no sins, as, unprofitablenesse under the Ministry of the Word, profanation of the Sabbath, petty oathes, rash anger. And whereas the wicked man thinketh his thoughts free: the weakest Christian repenting, repenteth the wandrings, and disorder of his very thoughts.

2 His owne most secret sins: knowing that none are secret in respect of God, with whom hee hath to deale; and that the more familiar any sin is, it is so much the more dangerous.

3 His fat, profitable, delightful, and most necessary sins: he spareth no *Agag*, no fatlings, he cutteth off hands, plucketh out eyes, that is, lusts, which seeme

as neare and necessary as they. *Zachens* casteth away his most gainfull sins presently.

2 Because true hatred is of kindes, and true zeale is as fire which will fasten on any fewell that commeth in the way of it: therefore a true penitent hateth and resisteth other mens sinnes. If he can, he will hinder them, if he cannot doe that, he can and will grieve and mourne for them. So *Dauids* eyes gusht out with rivers of teares, because men kept not the Word. *Jeremie* wished his head a fountaine of teares: And *Lots* righteous soule was vexed, to heare and see the unclean conversation of the Sodomites. But wicked men are so farre from repenting for other mens sins, that they cannot repent their owne.

2

2 He dealerh against all sinne sincerely; as hypocrits, cannot: which appeareth thus,

1 A godly man reneweth his Repentance often. But when? daily: In the time of his peace, when all things goe well with him, when the world laugheth on him, and at him for it. The Hypocrite never or seldome thinketh on Repentance, but when Gods hand is upon him: when hee is bound on his bed, and can intend no other businesse, then call for the Minister, whom in all his health and life he wronged and scorned. Thus the Hypocrites howle on their beds (saith *Hosea*) but were his grace true, he would have done it in prosperity.

2 Godly men going seriously about the worke, repent of particular sins. *David* crieth out of blood: *Peter* of his deniall: *Paul* saith, I was, &c. But Hypocrites repent in the grosse and lump, and would faine deceive God and themselves, by hiding themselves

selves in generals : God be mercifull unto us, we are all sinners, and cannot be Saints. I have bin deceived as others have beene : yet I am not the greatest sinner. And thus slubbereth over the businesse.

3 True Repentance will easily passe by an offence against himselfe : but not easily passe over a sinne against God. *Moses* in his owne cause the meekest of men, in Gods cause the most fiery and zealous.

But an Hypocrite can earnestly hate and revenge an injury to himselfe : but, in injuries and wrong to God, can be calme enough : because Gods name and glory is nothing so deare to him as his owne.

4 The sincerity of godly Repentance will ever appeare in the healing of that error, *Dan. 4. 24.* and undoing what is ill done. It will neuer be with-

out restitution of that which is wickedly gotten, or wrongfully held from the right owner. Sound Repentance will goe through-stitch with restitution. Hast thou gotten so many hundredes by swearing, lying, breaking the Sabboth? hast thou gotten so many thousands by cruelty, and usury? hast thou gotten so many pounds by robbing God and his Minister, by unjust and malicious detaining Gods part? wilt thou, or darest thou goe on, and not thinke of Repentance? or dost thou thinke of Repentance, and not of Restitution? Here is no healing of the error; the wound in thy soule bleedeth fresh, and, without timely Repentance, will doe so unto death.

5 The sincerity of true Repentance appeareth in the godly, in the speedy and seasonable apprehension of the offers of grace

in

in the meanes, *Psal. 119.* I made haste and delaied not. Worldly men are for fastening on the world : there are their affections, desires, indeavours : the world hath ingrossed their thoughts, time ; and the more water goeth through one pipe, the lesse goeth into another : but, as ready to breake, they deale in heavenly things ; put off, and are taking order for three, or six moneth, and then prove as insufficient and insolent as before. *Ambrose* saith, If I would offer thee gold to day thou wouldest not say, I will come to morrow : but God offereth grace ; thou canst finde no time to take it.

CHAP.

CHAP. 35.

*Markes of Repentance, in re-
spect of God.*

THe soule truely penitent, looking towards God, will bewray it selfe in the constant expression of three most gracious affections, mixt and wreathed together : all which wait inseparably on sound Repentance, as light and heate on fire ; both which necessarily argue the presence of fire.

The first is *love* of God ; the second, *fear* of God ; the third, *desire* or prayer.

The first is a vehement and fervent *love* of God, unto which hee findeth himselfe bound in many strong obligations : as, when he considereth how many sins are forgiven him, he cannot chuse but love much : and that
his

his reconciliation is made by the death of Iesus Christ, the Sonne of Gods love; through whom as a Cunduit pipe, all grace floweth into him: here is the strongest attractive, and load-stone of love, that ever was. If great benefits and gifts be great binders, what is the greatest gift of all, the giving of his Sonne to be a surety, and satisfaction for sinne?

2 When hee considereth that the Lord should chuse him, so vile a creature, to such grace of life, not onely removing infinite evils, but in conferring so many mercies, as are beyond all his thoughts: not onely redeeming him by his Sonne, but governing him by his spirit, teaching him by his Word, and lading him with blessings daily: and this hee should doe to him, passing by so many millions of men yet in their finnes, every one as good in their nature.

nature as hee : That hee should make his habitation in Goshen light, when all Egypt sitteth in darkenesse: That his fleece alone, as *Gideons*, should bee watered with the dew of blessing, and so many earthly men round about him dry and destitute of grace : Oh what a vehement love will all this raise in the heart of a converted man?

3 When he considereth how the Lord hath heard his prayer in his tribulation, and answered him both in *giving*, and *forgiving*, and turned his sorrowfull *seed* time, into a full *harvest* of joy : delivered his eyes from teares, his soule from death, his feet from falling ; filled his soule with consolations of God, peace of heart, and joy of the holy Ghost, unspeakable and glorious : Oh how will this, as bellowes, blow up a bright flame of holy and fervent love unto God for
his

his goodnesse? *Psal. 116. 1.* This heart will not suffer such blessings to raine as upon the sands which are unfruitfull, but will be devising how to returne love for love: and in this returne, nothing shall bee thought too good for God. As hee hath received Gods best blessings, so he will returne of the best: as hee hath received liberally from God, hee will returne liberally unto God, *2 Sam. 24.* David will not offer unto the Lord, of that which cost him nothing. Israel delivered from sea, wil offer their Eare-rings and Jewels to the Tabernacle, *Exod. 30.*

The wordling, as a beaſt, drinketh of the brooke, thinketh not of the spring; but the convert, drinking of theſe ſweete waters of conſolations, riſeth up to the wel-ſpring and head of them with love and praises.

The ſecond holy affection
tow ards

towards God, is a child-like feare and awe of God. I say childe-like, because it is twisted with love, and issueth from it. Hee seeth,

1 How contrary hee hath beene to the pure and holy nature of God : how contrary to his image and grace : how contrary in his will to the righteous will and pleasure of God. Fire and water, light and darkenesse were not more contrary : nay, he findeth still a resistance in himselfe, a rebellion, a law of members relucting against the law of his minde, and hath great reason to feare his owne impotency, and inclination to be led aside by the flyenesse and deceitfulnesse of sinne.

2 Hee seeth more neede of Gods favour, than life it selfe ; and how hardly, but happily, he hath attained it : and now no marvell if his chiefe care be to retain it.

it. He feareth now to forfeit, or cloud the beames of this happy sunne, *Psal. 89.* Hee resolveth against whatsoever may offend God, might hee gaine a world by it. *Ioseph* might have gained favour, pleasure, wealth, by yeelding to his Mistris; But can I, saith he, doe this and sin against God?

The third affection towards God, is *desire*, and breathing out continuall and strong cryes for grace against corruption; for the Lord giveth not onely grace *asked*, but grace *to aske*. A man truly converted, retaineth still godly sorrow, and continuall prickings of heart; as holy *Paul* was ever complaining of himselfe after his calling, for former sinnes, and present corruptions; and hereby discerneth that the greatest happinesse, standeth in pardon of sinne; and that in this world it can never get farre enough

enough into this happinesse; it can never get sense and assurance enough of the pardon of sinne: and therefore cryeth importunately after the sense of the joy of his salvation, *Psal. 51.*

3 He seeth the deepe dye of his sins, and how hardly hee parteth with his spots, and so groweth instant, almost endlesse, in his petitions and repetitions, that God would stil wash him, cleanse him, purge him with Isope, and make him whiter than snow: he knoweth none in heaven or earth is able to purge him, but God alone. This fountaine is neither *Abanah*, nor *Parphar*, rivers of *Damascus*, nor *Jordan*, nor out of any other Cisterne, than the fountaine of living water: for as Creation belongeth only to God, so doth Redemption, Iustification, and Remission of sinnes, and Sanctification by the blood of Christ, and Spirit of God.

3 He

3 Hee seeth the strong sinewes of sinne yet in himselfe, and what an heart of Oake it hath within him: how little he profiteth by his strife against it: how sinne repented, returneth, and recoyleth upon him, as the uncleane spirit cast out, returneth againe. And hence is hee earnest in daily prayer, for daily strength; for that spirit of grace and strength, to take his part, that he may finde the power of sinne shakened and weakened in him, and hee carry victory against them: thus in sense of smart, staine and strength of sin, never did a starved begger more importunately desire releefe, nor a condemned man, a pardon, than hee doth further sense of mercy, grace, and strength, and is restlesse till hee have gotten them in good measure.

CHAP. 36.

*Signes of Repentance, in respect
of others.*

3 **T**He signes of true Repen-
tance in respect of others.

1 A man truely humbled will
esteeme of others, better than of
himselfe, *Phil. 2. 3.* For, 1. his
minde is cleared to see his owne
evils greater than all mens else:
so *Paul* esteemeth himselfe the
chiefe of all sinners.

2 His heart is smitten and
humbled, and so dejected in him-
selfe, as that hee thinketh him-
selfe too meane for any ranke or
place with God, or good men.
The returned Prodigall com-
ming to himselfe, confessed he
is not worthy to be set amongst
the meanest servants in his fa-
thers house: whereas a proud
man, that never saw himselfe, is
so

so farre from casting down himselfe, that he thinketh every place too meane for him; that every mans sheafe must bow to his: he thanketh God, as the Pharisee, he is not as others, nor so bad as the Publican.

Object. But sound grace is not blinde; it is able to spie a difference betweene himselfe, and a gracelesse man. It knoweth that a small measure of grace is of much worth before G O D: whereas a gracelesse man is little worth.

Answer. As by light wee see light; so by grace, the light of grace; which sheweth us, that grace is not given us, to lift up our selves above others, but to humble us in the sense of our imperfections, in the sight of our owne grace. True grace causeth us to glorifie God by them, and for them, but by no meanes to glory in them.

Object.

Object. But I know many great evils in others, which I praise God, I finde not in my selfe: I know others farre inferiour in knowledge, wisdom, watchfulness, unto my selfe: may I for humility, prejudice the truth? may I give false testimony, or judge unrighteously, to preferre a wicked person before my selfe?

Answer. 1. Charity rejoiceth in the truth, therefore the Apostle commanding to judge better of every man than our selves, must bee understood with limitation: first, hee writeth of men converted, called before, *Saints* and *Brethren*. A man called, may with praise to God judge his owne state better before God, than him that hee knoweth is not yet called: but of brethren and Converts, thou maist not preferre thy state before God above any of them.

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Object.

Ob. But I see many evils, and faults in him.

Ans. 1. Seest thou none in thy selfe?

2 Thou seest his outside, not what he is within towards God: but thou seest thine owne inside and that none called, can bee worse, or so bad as thy selfe, if all were knowne.

3 Grace will teach thee to see evils in thy brother, to cover them to cure them if thou canst, and humble thy selfe for them.

4 The Apostle speaketh not of gifts, or qualities bestowed on men, but of mens persons; not before men but before God. A man may in true judgement esteeme his owne gifts, being so, better than anothers. The Apostle said not, Let every man esteeme anothers gifts better, but another mans person. And a man may esteeme his place, better than another mans place among men,

men, but not before God, he may esteeme his owne person better.

3 A man may in some particular action hold himselfe more just and innocent than another, before God and man, as *David* was more innocent than *Saul* in that particular: But if *David* had esteemed *Saul* a better man before God, than himselfe, I suppose hee had not sinned, but walked according to charity, which hopeth all, and construeth all the best.

Ob. He had beene deceived.

Answer. And yet not sinne: For, hee doth what hee is commanded, and sinneth not, where hee goeth not against certaine knowledge.

2 Hee is soft and gentle unto others: this grace putteth off fiercenesse and fury, maketh the *Lyon* and *Lambe* dwell together; *Isay* 11. 6. He seeketh to restore him that is fallen, by the spirit

*Falli quidem posse,
peccare
non posse.*

of meekenesse, considering himselfe, Gal. 6.

Hee considereth, first, how himselfe was once carnall, and sold under sinne; secondly, how long it was, and with what adoe hee was drawne out of sinne: thirdly, what a while hee was a babe in Christ, weake, foolish, childish: fourthly, how often he hath fallen since into temptation: fifthly, how subject he is to fall, how hardly hee standeth, what weakenesse still breaketh out; this maketh him meeke, and soft to other weaklings and offenders. Thus the grace of Christ affecteth the Christian, as Christ himselfe who had experience of temptation, to have a fellow-feeling of infirmity, in such as are tempted.

3 The faults hee espieth in others, he will condemne in himselfe; if not in the act and habit, which grace preserveth him from

from, yet in the seedes and inclination : or he will fall upon some worse thing in himselfe, which in his owne sense shall cast him farre below them. Master *Bradford* seldome saw any man fall into sinne, or misery, but used to say, Lord bee mercifull unto mee. A good heart hath so much to do at home, as it is not at leisure, or list so much to judge, or condemne others as himselfe.

4 He will doe his best to draw others out of sinne. *Hosea 6. 1. Come, let us returne unto the Lord. Acts 26. 29. Would God not thou onely, but all that heare mee this day, were altogether as I am, excepting my bands. The theefe on the Crosse in that streight time, betrayed the soundnesse of Repentance, by admonishing his fellow, railing on Christ, to win him, Fearest not thou God, &c.*

1 The commandement is

Q3

generall

generall, *Ezek. 18. 4. Returne, and cause others to returne.*

2 Grace is as fire, spreading and catching, *Mal. 3. 16.* Then spake every one that feared God to his neighbour, by Admonition and Counsell.

3 The spirit of grace and compassion, will pull men out of the fire, *Iude 22.* and draw them out of the danger.

4 Well hee knoweth how by his finnes, and bad example, hee hath drawne others from God; and now will manifest Repentance, by drawing others with himselfe unto God.

Dost thou seeke by exhortation, advice, admonition, perswasion, by the spirit of meeknesse to turne them right that are gone astray? Here is an argument, thou hast beene humbled for thy owne sin, and misery: thou declarest thy Repentance by thy care of other mens soules. But

a care-

a carelesse disposition towards others; whilst thou troublest not thy selfe with sinnes of others, as not greatly concerning thee, argueth a careles disposition within thy selfe. Especially,

1. The Magistrate must reclaime or restraine evill doers; must prevent and hinder the sins of others, else he lyeth under the guilt of other mens sinnes.

2. The Minister must set himselfe to win soules to save others with himselfe *Peter converted must strengthen the Brethren.* The Servant must resemble Christ, who not onely mourned over Ierusalem, but warned Ierusalem that their habitation should bee desolate.

3. The Master of a family must have care to bring all the family to the knowledge of God, to reforme his house, *Iob 12.23.* Hee that putteth sin away in himselfe putteth iniquity from his Tabernacle;

bernacle; and will not abide to dwell, where sinne dwelleth unreformed.

CHAP. 39.

*Signes of Repentance in respect
of ones selfe.*

4. **T**He converted person will discover the truth of his Repentance in sundry practices concerning himselfe.

1. Hee judgeth himselfe, and will set up a throne of judgement in his soule, and proceed judicially and unpartially against himselfe, as in ordinary forme of triall of Malefactors.

1. The practice wee have in the Church, *Ezek* 36. 31. when the Lord hath renewed his covenant with his people, and bestowed new hearts upon them,
and

and put his spirit within them, and delivered them from their filthinesse; then shall they remember their wicked waies, and judge themselves worthy to bee destroyed for their iniquities.

2 The fruit and use of this selfe-judging, is, 1. To avoide the Lords judging of us, 1 Cor. 11. 31. *If wee would judge our selves, &c.* 2. To cleare the Lord in judging us, whatsoever hee bring upon us for our sinnes. *Psal. 51. 4. That thou mayest be cleare when thou judgest.* And wee conclude with the poore Theefe *We are righteously here.*

3. The manner of proceſſe in judging himſelfe, is in theſe things.

1 He will, as a Iudge, arraigne himſelfe before Gods judgement ſeat, and ſummon himſelfe before the great Iudge, and with Noah, is ſtrucke with a reverent feare and trembling in ſenſe of
Q 5 the

the judgement, and yet this is by Faith.

2. Hee will indite and accuse himselfe, hee will cast the first stone at himselfe, he will, as a Judge on the Bench, sift out, and narrowly examine his sins in the most odious circumstances of them. This is the searching and fanning of our selves, and finding out what wee have done, *Zeph. 2. 1. Search your selves: Search, Oh Nation, not worthy to bee beloved.* But who must doe it? *verse 3. Seeke the Lord in this manner all the meeke of the earth which have wrought his judgement.*

Even such as have repented must thus search and fan themselves. And the Church, *Lament. 3. 40. Let us try our waies, that is, lay our lives to Gods law, sift the secret corners of our hearts; as the Marriners in the Tempest would finde out by lot, for whose sake*

fake the storme was. The Church converted hath not done with the Law : but maketh use of it for further conviction and humiliation.

Now where is the man that doth thus narrowly and unpar-
tially sift himselfe, as the Kings
Attourney sifteth out and aggra-
vateth every circumstance of the
crime, and fact of the traytor at
the Barre, to make it as odious
and hatefull as may bee? We may
complaine as *Ieremy*, No man
smiteth upon his thigh, no man
saith, What have I done? Many
a man, like a desperate Bankrupt,
is affraid to looke on his recko-
nings, and goeth on till hee bee
clapt up in prison.

3 Hee will confesse against
himselfe, and plead guilty. This
is the Covenant, *He that confes-
seth and forsaketh his sinne, shall
finde mercy, Proverbs .8. 13.* The
hardned heart, *Ier. 2. 35.* saith,
Because

Because I am guiltlesse, surely his wrath shall turne from mee: but the answer is, Behold, I will enter into judgement with thee, Because thou saist I have not sinned.

This is a speciall end why God maketh his owne sicke in smiting them, yea, maketh their flesh to faile, and their bones to clatter in the skinne, and draw them neere to the grave, and their life to the Buryers, and then looketh on a man, and if hee say, *I have sinned, and perverted right, and it did not profit me; Then will hee deliver his soule from the pit, and his life shall see the light. Iob 32. 27.*

Nay, not onely a Rebell yet unconverted, shall be brought to this: but *David* himselfe, by his broken bones, and drying up his moisture, shall roare all day long under the heaue hand of God, so long as hee will keepe close

close his sin. Hee must resolve to confesse, and the Lord will remit the iniquity of his sinne, 2 Sam. 12. 13.

Now this confession is of speciall sins: it summeth not up all in a word, nor is in the mouth only, but in the heart; nor without Faith apprehending mercy, nor without affection, but proceedeth out of hatred of sinne, not without purpose of change and reformation.

4. Hee will reade the sentence of death and condemnation against himselfe, and abhorre himselfe in dust and ashes, as *Iob* 42. Hee is now a dead man in Law, condemned by the sentence of the Law; as a dead man the world hath cast him off, hee is no longer of the world.

5. Hee pleadeth not for pardon, and seeketh for mercy, as a condemned person would sue for life: even as *Benhadads* servants

vants came with ropes about their neckes, and most submissively sued for their lives.

3 Hee reneweth himselfe daily, and is changed into another man.

1. His person is changed of a child of hell and darknesse, hee is become a Son of God, a son of the light; of a sty and habitation of foule lusts and spirits, hee is become the *habitation of the living God*, 2 Cor. 6. 16.

2. His powers and parts are changed. For,

1. Hee is renewed in the spirit of his minde, that now in the inner man hee serveth the Law of God, and holdeth strife against the Law of the members.

Time was when hee regarded wickednesse in his heart, his will was set upon evill workes: but now hee knoweth, if hee should doe so, *God would not heare him*, Psal. 66. 18. In all the faculties

of

of his soule, there is an embracing of righteousness.

2. His outward members are now weapons of righteousness, ready servants for grace. As his heart and will are bended towards God: so his tongue and hand are quicke instruments to expresse the grace that is within.

3. His motions and actions are happily changed: He reverseth all that hitherto hee hath done, hee condemneth for nought all that is done before grace: he pulleth downe all old ruines, and setteth up a new frame upon a new foundation, and leaverh not a stone upon a stone that was before. And indeede there can bee no lesse in true Repentance, than a departure from evill, and an accessse unto good. *Saul* converted will build up as fast as ever hee plucked down; and preach as zealously

lously as ever he persecuted,

4. A great and remarkable change is in his whole estate and condition. The change of all other in nature most sensible, is the change from life to death the same is here from the life of sin, to the death of sinne. And is not this sensible?

2. Wat an happy and miraculous change is that, from death to life? as in the raising of *Lazarus*; and of our bodies at the last day.

Such is this happy change of the first resurrection. My sonne *was dead*, saith the father of the Prodigall, but *is alive*. *Ephes. 2.* Ye that were dead in sinnes, hath hee quickned. Blessed and happy are they that have part in the first resurrection, *Revelat. 20. 5.* that is, of soules, not of bodies, unto grace, not unto glorie.

3. What a remarkable and blessed

bleſſed change is that after the reſurrection, to aſcend into heaven, and ſit with Ieſus Chriſt? But ſuch a change is here: for the Beleever is not onely riſen with Chriſt, but aſcended already, and ſitteth now in heavenly places with him. Wee goe up now after the Lord in cogitation, and converſation; and by Faith and Hope, actually ſit in our head in heavenly places; for looke what is the happy ſtate of the head, is alſo the condition of the members; and faith maketh things abſent, to be preſent.

Oh then, never bee at reſt till thou findeſt this happy change in thee; which is as evident as the ſhine of the ſunne, to all eyes, being awakened, ſo full of miracles, making the blind to ſee, the dumbe to ſpeake, the deaſe to heare, yea the dead to riſe, to aſcend and ſit with Chriſt.

3 He strengtheneth himselfe against the assaults of finnes, and lusts for time to come, 1. *Iohn* 5. 18. *He that is borne of God keepeth himselfe, 1 Iohn* 3. 3. *Hee that hath this hope, purgeth himselfe.*

1 With watchfulnesse against sinne; and here, first, hee casteth a most vigilant eye upon those sins to which he hath beene most inclinable, and which have bred him most smart. And

2 Knowing that no man neare danger can bee long safe: hee watcheth against occasions, meanes, and first motions to sin, to avoid them: Sure he is that an assaulted City cannot long hold out, but by most carefull custody of their Watch; and therefore though sometimes hee may nod, and sleepe, yet his heart waketh, *Cant.* 5. 3.

3 Hee strengtheneth himselfe with a diligent care to prosper in grace, and grow daily to perfection.

Nemo ditius, periculo proximus.

fection, *Phil. 3. 12.* He hath not yet attained, but striveth. To which end,

1 He listeneth heedefully to the silent and secret motions of the spirit, to cherish and foster them.

2 He waiteth upon the meanes and ministry, as *Mary* sitteth downe at the feete of Christ, with humility and constancy (as that gesture implieth) and seeketh and apprehendeth all occasions of good.

3 Hee observeth, and carefully undertaketh good duties, to which hee is directed, and indoueth to performe them in an holy manner; with cheerefulness and wisdom: and to a good end, sincerely ayming at *Gods* glory, and the salvation of himselfe and others. And as hee must needs thrive, who in a gainefull trade is diligent to apprehend all good opportunities: so in this gainefull trade of godliness,

nesse, it is the diligent hand that maketh rich, and in every labour is abundance: whereas the idle person, quickly wasteth his stock and commeth to nothing.

3 He strengthneth himselfe with spirituall armour, and weapons of Gods making against temptations, assaults, persecutions, stormes, and all kinde of resistances: hee knoweth the enemies are many, their malice restlesse, and inappeasible; and therefore he hath need to stand, as the Jewes in building the wall of Ierusalem, with the trowell in the one hand, and the sword of the spirit in the other. And

2 Having had experience of the fasty and strength in this armour of prooffe, hee is carefull to put it on, and keepe it on, being well assured that hee cannot bee hurt but only in the want or carelessse use of it.

4 He prepareth himselfe by
daily

daily exercise of Repentance, for Christs appearing. *Acts 17. 31.* God admonisheth every man to repent, because hee hath appointed a day. And this exercise is in these things.

1 Hee looketh for his head, and in the meane time comforteth himselfe as a member, which must bee of the same nature and qualities: if the head be a living, spirituall, holy, gracious head, so must the member. Our head admitteth no rotten, gangrenous, and incurable member.

2 He feareth God because of the great day of his wrath, which commeth, *Revel. 14. 7.* Being stricken with a reverend feare, hee shunneth every sinne, yea, every idle word whereof he must give account.

3 Hee cleareth himselfe from sinne daily; because as the day of death leaveth him, so that day of judgement findeth him: he prepareth

pareth himselfe, by doing that daily, which he would be found doing on his dying day: his care is not onely to bee found blamelesse, but well-doing. Blessed is that servant whom *his Master findeth so doing.*

4 Hee getteth and keepeth a good conscience before God, and all men: thus hee prepareth an Arke for himselfe to sit safe in. Well hee knoweth that the sentence of the great Iudge at that day, shall concurre with the sentence of this little inward Iudge.

5 Because the sentence of that day shall bee passed according to the soundnesse of faith, and fruits, his daily care is to get oyle into his lampe, and light of shining and saving graces, and holy duties: which onely admit him into the Bridegroomes chamber. Thus he prepareth his reckoning daily, and fitteth his
account,

account, that hee may give it up
with joy. .88.

6 He longeth, and sigheth,
and waiteth to put off all corrup-
tion of sinne and misery, and put
on fulnesse of grace, joy, and glo-
ry. *Rom. 8. 23. Wee sigh in our
selves, 2 Cor. 5. 4. Wee sigh and are
burdened to bee cloathed upon:* and
love to remove out of the bodie,
and to dwel with the Lord, *Chap.*
*8. 2. The Spirit saith, Come, and
the Bride saith, Come, Revel. 22.*
17. These are the true characters
of sound Repentance, which e-
very Beleever shall finde in him-
selfe in some comfortable mea-
sure.

CHA.

CHAP. 38.

*Motives to Repentance, first, from
the necessity of it.*

THe fifth and last generall, is
the motives to excite us to
this so necessary a duty of Repen-
tance.

The first of these motives shall
be out of the Text, which infor-
meth the necessity of Repentance:
Except ye Repent, ye shall perish.

This will appeare if wee looke
on sinne unrepented.

In the nature of every one,
being, first, a worke of the flesh,
which to doe is to dye: *The
wages of sin is death, Rom. 6. 23.* If
ye live after the flesh, ye shall die,
Rom. 8. 13. And the end of those
things is death, *Rom. 6. 12.* And
when wee were in the flesh, the
motions of sin, which were by the
law, had force in our members
to

to bring forth fruit unto death,
Rom. 7. 5.

2 Every sinne separateth from
God the fountaine of life, and
so slayeth us, and holdeth all good
things from us, *Esay 59. 2.*

3 Every sinne unrepented,
fighteth against the soule, *1 Pet.*
2. 11. Lusts war against the soule,
and wound it with many deadly
gashes. *Paul* telleth *Timothy*,
that they drowne the soule in per-
dition, *1 Tim. 6. 9.*

4 Every sinne putteth us un-
der the power of the devill, and
so in state of perdition, *1 Ioh. 3. 8.*
Hee that committeth sinne is of
the devill, and maketh us resem-
ble the devill, and the impenitent
person is said to be in the snare of
the devill, taken at his will, *2 Tim.*
2. 10.

5 Every sinne unrepented,
shutteth heaven, *Gal. 3. 12.* They
that doe such things, shall not
inherit the kingdome of heaven.

R

and

and God hath sworne, that never an impenitent sinner shall enter into his rest.

2 Looke on sinne in the inseparable companions and effects of it.

1 The wrath of God as a fire kindled, burning to the bottome of hell, *Psal. 7. 12.* God is angry with the wicked every day, and raineth downe on the head of the sinner, stormes and haile, and shooteth all the arrowes of revenge out of his quiver. How did hee lay about him, and cast out his curses as thicke as haile upon the first sinne committed, against the Serpent, the woman, the man, the earth, and all about him?

2 This wrath hath linked, as with an iron chaine, sinne and punishment together, which goe inseparably, as the cause and the effect; as the body and the shadow; as the worke and the wa-

wages: as the parent and the childe, one begetting another: heaue and smart is the rod that is prepared for the fooles backe, and thou canst not go on in sinne, but unto punishment.

iii 3 d. Effect: Gods Iustice requireth, that as a man soweth, so he must reape, Gal. 6. 7. Sinne is the seed of wrath, and the harvest of the sinner is proportioned to his seed-time, Iob. 4. 8. I have seene that they that plow iniquitie, and sow wickednesse, reape the same. If thou sowest iniquity, thou must reape affliction, Prov. 12. 8. Hee that soweth to the flesh must reape corruption. Looke not to reape wheate, if thou sowest tares: every feede bringeth up his owne kinde; sow the minde and reape the whinlewinde, Hos. Chap. 8. Verse 7.

4 There is no way in the world to avoid this wrath and justice, but Repentance: for, first,

to remove the curse, wee must remove sinne; remove the cause, the effect will cease: a folly it is to thinke that fire will dye of it selfe, while it lurketh in matter combustible; no more can the fire of Gods wrath kindle in such severity; *secondly*, no Repentance, no remission; no forsaking of sinne, no forgivenesse of sinne: God can powre none of his mercie into thee, till thou by conversion become a vessell of mercy; and therefore let me perswade, as *Ezek. 18. 30.* Returne, and cause others to returne from all iniquities, if you *would not have iniquitie to be your destruction.* No waters but of repentance can quench the fire of wrath kindled: no other fountaine is opened to Ierusalem for sin and uncleannesse.

Zech. 12. 1

CHAP.

CHAP. 39.

*Motives to Repentance in re-
gard of God.*

THE second Motive: if we
looke towards God, wee
want no incitements to Repen-
tance: as,

1 Without Repentance, wee
have nothing to doe with God:
no fellowship, no societie: two
cannot walke together, unlesse
they be friends: without Repen-
tance, wee are without God; as
rebels, gone out in rebellion a-
gainst their Prince and Countrie,
1 *Iohn* 3. 6. Whosoever sinneth
hath not seene God, nor know-
eth him, *Ephes.* 2. 12. Of all na-
turall men it is said, that they
are *aliens and strangers, without*
Christ, without hope, without
God in the world. Onely by Re-
pentance wee are gathered in to

R 3 God

God againe. An impenitent person is in no other request with God, than an Heathen or Atheist.

2 In God wee may behold a strict justice, and unavoidable. Let a world of sinners combine against God, it shall be washed away with waters of wrath, that would not wash themselves in the teares and waters of Repentance; Let a world of Angels sinne against God, those mightie and glorious creatures cannot make their party good against this justice, but shall be cast into perpetuall chaines of blacke darkenesse. Let *Jonah*, a godly man, sinne against God, and runne another way, neither shall the ship, nor the Marriners skill, nor toyle, save him from the tempest.

Oh then shall I go on in sinne, to dare this justice? shall I by an heart hardened, not knowing Repen-

Repentance, heape up wrath against the day of wrath? Did not I observe the Angel powring out vials of wrath on them that *repented not of their workes? Revel.*

16.11. Hath not this justice appointed a day wherein he will judge the world by Iesus Christ? and should not this admonish me to hasten my Repentance? *Act.*

17.30.

3 In God wee behold an ocean of mercies, which mercies of God should *leade us to Repentance, Rom. 2.4.* and shall we let them lie by us as things wee make no use of? whereas every mercy should be a Sermon of Repentance. But let us see how this mercie inviteth us.

I Hee hath proclaimed himselfe mercifull, gracious, one that repenteth him of our evill, that wee should repent of our owne; ready to forgive, nay, comming out to meete us upon

R 4

our

III

Gods mercie
invites
us to Re-
pentance,
how?

I

our returne, as the Father of the Prodigall: one that wooeth, and seeketh, and calleth us, Turne yee, turne ye, why will ye dye?

2

3 His mercy hath made many mercifull promises; but onely to the repenting sinner are they made, and made good. And indeed God neither can, nor will be mercifull to any, but penitent sinners. While thy rebellions increase, how can I be mercifull unto thee? *how can I spare thee for these things? Ier. 5. 7.* And ~~for~~ his will, *Dent. 29. 20.* God will not be mercifull to such a man. Wouldest thou feed favourly upon the promises of this life or a better? thou must season them all with the sharpe sauce of Repentance and godly sorrow, to which they are all intailed

Onely on condition thou turne to the Almighty, thou shalt be built up, and lay up gold as dust,

Iob

Iob 22. 23. If thou cease to doe evill and learne to doe well, thou shalt have thy sins washed, and eate the good things of the land, *Esay 1.*

3 This mercy repelleth no penitent sinner: but receiveth the greatest sinners upon returne. *Esay 1. 18.* Wash you, cleanse you: then if your sinnes were red as scarlet, they shall be white as snow. No sinnes can foyle this mercy.

The poore penitent Theefe was not despi ed: nor the poore Woman called a great sinner, when she powred teares upon Christ: hee condemned not the poore Woman apprehended in the act of adultery, standing penitently before him: nor rejected the Disciple that denyed and rejected him: nor the Persecutor of the Disciples, the Oppressor of the Church, but received him to mercy, *1 Tim. 1. 13.* And

R. 5

will

will hee shut the doore to thee repenting, that opened it to these?

4

4 Sinnes against mercy, cast the sinner into severity of justice: sinnes against the remedie being miseries remediable. Oh that we were wise, to say, Shall I sinne against such mercy? hath the Lord done mee all this good in my soule, body, in my selfe and mine, in outward mercies and inward, for this life and a better, that I should repay him evill for good, load him with daily sinnes, for loading me with blessings daily?

Why have not wee the understanding of men in us, to conceive that our mercy to our sins, preventeth Gods mercy to our soules? shall a servant the kinder the Master is, be so much the more carelesse to provoke him? Did *Ioseph* reason so? Would we brooke it at our servants hand?

Will

Will God at ours?

A gracious heart will conclude, as *Psal. 130. 4.* Mercy is with thee that *thou maist be feared.* Let mee by these mercies of God beseech you to give up your selves unto him.

4 Looke upon God in all his ordinances, wherein are offers of greatest mercie, and sanctified as blessed meanes, of attaining the whole grace revealed by the Gospell; without Repentance they are not onely unprofitable, but most hurtfull, yea, and damnable. The word which I speake, saith Christ, shall judge you at the last day, speaking to the impenitent Jewes. The sweet tydings of the Gospel are a savour of death to this man; The word will take hold on the impenitent person one time or other, *Zeck.*

1. 4.

The Sacraments doe him no good but mischiefe, that by impenitencie

penitencie casteth poyson into the Lords cup, 1 Cor. 11. 26. He eateth and drinketh *his owne damnation*: even the Lords Table is a snare to a wicked man, The guest that came into the Supper, without the Wedding garment, heard the dolefull sentence, Take him, binde him hand and foot, &c.

His prayers are abominable so long as hee turneth his earre from hearing the Law, *Prov. 18. Psal. 66. If I regard wickednesse in my heart, GOD will not heare my prayer, Esay 1. 15.* When you stretch your hands I will hide mine eyes from you, and though you make many prayers *I will not heare*, for your hands are full of bloud: Never say, Lord, Lord, if thou doe not his Commandement.

His whole profession is hateful, *Psal. 50.* What hast thou to doe to take my Word in thy mouth

mouth and hateſt to be reformed?

¶ Looke upon God in the throne of his glory: who would not enjoy the glory of God in heaven? who profeſſeth not that hee will to heaven with the for- moſt? but no repentance, no hea- ven, no other gate of Hea- ven, or paſſage, but by Repen- tance. Men are well pleaſed ſo long as wee ſpeake of heaven, happineſſe, ſalvation, eternall life; but when we ſpeake of Re- pentance it is an hard ſaying, an unpleaſing doctrine, a ~~duie~~ which will not downe. If they could get to heaven by any thing elſe than by leaving their ſins, were it thouſands of Rams, or ten thouſand Rivers of oyle: if by giving their firſt borne, or fruits of body for the ſinne of their ſoules, theſe they would exchange; but to mortifie luſts, that the hypocrite cannot yeeld. But,

I Thon

1 Thou must come to heaven by no meanes, but Gods owne.

2 There is but one way, and that a narrow and straight way of Repentance. and to dreame of heaven without Repentance, is to dreame to passe over a deepe and broad River without bridge or barge. Thou maist poast and wander up and downe, and tire thy selfe in coasting every way to avoide the stoninesse, roughnesse, and straightnesse of the way: but if thou meanest to come to thy journies end, thou must passe this narrow lane, and there is no way in the world to shift it.

CHAP.

CHAP. 40.

*Motives to Repentance in respect
of Christ.*

THE third Motive, in respect of Christ, in whom wee see

1 Surpassing love above the love of women: hee loved us better than himselfe, than his life, when wee were no better than rebels and enemies. Shall I love my sinne better than him, who loved my soule better than his owne life? Oh let this coard of love draw us to Repentance: He came to call sinners to Repentance.

2 Looke upon his bitter passion, and therein see merit and desert of the least sinne, for which God must shed his blood, and pay the greatest price that heaven or earth contained.

Consider

Consider the end of his suffering. Hee died that sinne might dye in me : and shall I put life in it againe, and frustrate the death of Christ ? The fountaine was opened in his side, and streames of bloud issued out, that my soule should be cleansed from the filthinesse of sin: and shall I wallow in the puddle still ?

Consider that Christ was crucified for none in whom sin is not crucified : None have part in his death, but such as are dead to sinne : none have the benefit of his death, but such as feelee the vertue of it in themselves, *Esay 5.9.10* Hee is a Redeemer of none, but such as *turne from transgression in Iacob.*

Consider in whomsoever there is found application of Christs death, there is a similitude of his death. As hee dyed for sinne, so here is a dying unto sinne.

sinne, *Rom. 6. 5.* We are grafted with him to the similitude of his death. As Christs body was nailed to the Crosse, so must wee naile our sins to his Crosse.

As his body and strength was infeeble, and weakned upon the Crosse, till he died: so must our body of sinne be daily weakned and subdued, till it be wholly dead in us.

As Christ spared no part of himselfe, but gave himself wholly in all parts and members to death for us: so must wee spare any sinne and lust, but put them all to paine, mortifying one as well as another.

And as Christ after death was raised to life, and died no more: so wee having dyed to sinne by mortification, must rise againe by daily renewing our Repentance, never to returne under the power of sinne and death any more. This is the similitude of
Christ

CHRIST'S death.

3 Looke upon Christ as our head, and there is no member of that head, but the true penitent: he admits no rotten or stinking members, 2 Cor. 5. 17. If any man be in Christ, hee is a new creature. Truth of Christianitie is discerned by truth of Repentance. Without faith unfained is no union with Christ: and all that faith is fained and false, which worketh not in Repentance. This grace discerneth us from hypocrites and wicked men.

CHAP.

CHAP. 41.

*Motives to Repentance from
ones selfe.*

TH E fourth Motive to Repentance may be drawne from thy selfe. And here looke on thy person, and thy selfe; both whole and parts will call on thy selfe to hasten thy Repentance,

1 Thy *soule* : Was it redeemed with gold, silver, or any corruptible thing? or rather, with the precious blood of Iesus Christ? and wilt thou basely sell it againe for gold, or silver, or corruptible things, or any sinfull pleasure? will the winning of the whole world recompence the losse of thy *soule*.

2. Thy *body* is, or should be a Temple of the holy Ghost, else art thou none of Christs: and wilt

wilt thou prophane thy body with filthy sins and lusts, to vex the spirit, and make him weary of his lodging? Is it nothing to prophane a Temple? to turne it into a Tap-house by drunkenness? into a stewes by uncleanness, Is it nothing to make thy Fathers house a denne of theeves by unjustice and falshood?

3 Thy *selfe* was a slave and vassall of Sathan and sinne, and set free by Iesus Christ: wilt thou runne into bondage againe? Art thou now a Christian? then thou art in union with Christ. Art thou the Spouse of Christ? and wilt thou behave thy selfe as a strumpet, and be led away with every alluring harlot, to the dishonor and high displeasure of so loving a husband?

2 Cast thine eyes upon thy sinnes, and see it high time by Repentance to renounce them.

As,

1 How

1 How hatefull every sinne is to God, as for which he abhorreth his most excellent creatures, Angels, and men; nay, so perfectly hated by God, as he could not chuse but punish it in his deare Sonne, while hee sustained our persons, and bare our sinnes.

2 What an extreame folly sinne is! who but a foole, having light, sight, and reason would walke upon rockes and, quicke-sands, and bolt on into pits and ponds, being warned of the danger? for all these cannot threaten such danger to the body, as sin doth to the soule.

Who but a foole being warned that theeves and murtherers lye in such a way, and such and such they have robbed and slaine, and that they lye in waite for himselfe, and if hee goe on, he cannot avoid present death, yet will be bold and foole-hardy to go on after such warning? But
thy

thy sins are so many theeves and robbers that lye in waite to destroy thee, and if thou goest on in that way, thou canst not avoide everlasting perdition.

Who but a mad man would stirre up the wrath of the King against him, and runne daily into the lurch of the Law? as the sinner doth, who maketh God his enemy, stirreth up a Lyon against himselfe, maketh the Law of God but a cobweb, as if no execution waited the transgressor.

What a folly is it to offend and not seeke to satisfie? nay a frenzie farre beyond that, for a traitor going to execution, and having a pardon brought him for accepting, scorneth the pardon, breaketh the seales, tramples the writing, reviles the Prince, the messenger, and justifieth his treasonable practices still. The sinner committeth
high

high treason against the crowne and dignity of the God of heaven, and is daily drawing neerer his execution; a pardon is offered freely in the Gospel, grace and mercy are offered; but hee by impenitency, thrusteth away the word of life, scorneth the messengers, justifieth and defendeth his sinne: here is a spirituall madness, and frenzie indeed.

What a folly is it whereas a man will doe nothing to make his finger ake. hee would not be hyred to hold his finger in the flame of a candle a moment, for any money or gold: hee will scarce taste a bitter potion for recovery of health? yet this man maketh no bones of that which will bring endlesse torment in hell fire: he sticketh not to drinke up a cup of poyson, the nature of which is, the further it goeth the more incurable it is: hee nourisheth a serpent in his bosome,

some, which have teeth and sting, and poyson enough: hee carrieth every day a fagot to burne himselfe. Oh now will not all this bring the sinner backe with *David* to say, Oh I have done very foolishly? The stung Israelites looked to the brasen Serpent, and lived; they needed not be bidden but wee have neede to be urged to looke upon Christ lifted up upon the pole of the Crosse, and yet will not doe so little for our selves and cure. What a folly it is for a man to fall, and not offer to rise? no man in his sense would lie still. Oh then remember whence thou art fallen, and doe thy first workes, and repent.

3 All sinne remaineth in full power, and condemning force upon the soule without Repentance, *Iohn 9. 41*. Now you say you see, your sinne remaineth, in the guilt, in the staine, in the domina-

domination and reigne, in the domination of it. Thou wast a swearer, an adulterer, a hater of God, and an enemy to grace, a persecutor of Christ; and thou art so still if thou hast not repented. Sinne hangeth like a burr on the impenitent person, it parreteth not in life, nor in death, but lyeth downe in the dust with him, and riseth with him; it goeth to judgement with him, and is sent to hell with him; the wrath of God abideth on him, because his sinne abideth with him.

4 Of all finnes, impenitency is the greatest and nearest to judgement, *Revel. 2. 10.* Jezebel had time to repent given her, but repented not, and therefore was cast into a bed of sorrow. This was noted in *Saul, 1 Chron. 10. 13.* *Saul dyed for his transgression:* but what was his transgression? First, hee disobeyed the com-
mande-

mandement: secondly, he sought to a Witch; thirdly, hee sought not to the Lord, and therefore the Lord slew him. True it is, that every sinne is damnable; but no sinne actually condemneth, but impenitency; and therefore the greatest of sinnes, is not to repent of sinne. Let it not be said of thee, as of *Herod*, yet he added this above all, that thou being so great a sinner, hast not yet repented.

3. Looke upon thy selfe in respect of thy good duties.

1 None can bee good in thee, till thou hast repented; first, the tree must bee good, and then the fruit: first *Abels* person was accepted, and then his sacrifice; but to *Cain* and his sacrifice hee had no respect.

2 Nay, in the best, even the best duties must bee begun and finished with Repentance, without which the best service is unprofitable,

unprofitable, and sinfully defective. *Nehemiah* in building up the wall, in commanding the Sabbath to be kept, desireth to be remembred in goodnes, & pardoned. *Neh. 13. 22.* Repent and pray; repent and bee baptized; repent and receive the Sacraments, else sin will hinder all fruit.

4 Looke on thy selfe in thy estate and condition, both in respect of sinne, and of change, and Repentance.

1 Looke upon thy estate of corruption for time

}	Past,
	Present,
	To come.

1 What hath thy whole life past been before grace? *Col. 1. 21.* *Paul* wisheth them to consider, that in times past they were strangers and enemies, having their mindes set on evil workes; and *1 Pet. 4. 3.* It is sufficient, that wee have spent our time past in the lusts of the Gentiles, in

wantonnesse, lusts; gluttonie, drunkennesse. So dost thou see thy sinnes for number, and weight as the sands alreadie: and for the manner of committing them against such light and meanes, so out of measure sinfull; and dost thou not say, *It is sufficient?*

2 What is thy whole present course without grace?

I To goe on in sin, is wilfully to perish and murther our owne soules: the cause being worse ~~wisdom~~ us, than that mans that fell among theeves; we lie not halfe, but wholly dead. God sendeth his Sonne the good Samaritane, to binde up our wounds, to temper a remedy of his owne heart-bloud, when no herbe or simple was left in heaven or earth for our cure. Now wee instead of thanketfull acceptance and application of this remedy, by going on in sinne wee tread under
foote

foote this precious blood: nay wee make our wounds larger and bigger every day than other.

2 Every man is every day neerer his end, his death and judgement: we are going before Gods tribunall, and to the barre of his judgement: and shall we be so mad, as even in the way, to multiply our misdemeanours? A malefactor going to the barre, or to execution, if hee should cut a purse by the way, would not every one thinke hanging too good for him? This is the case of every impenitent person living in the practice of sinne, even in the way to his execution.

3 What will bee thy case in time to come, going on in sinne?

1 In the approach of death, Sathan will assaile with all his strength, that in the last combat, hee may breake the necke of thy soule: and hee having the

S 3. strength

strength of a mans owne finnes unsubdued and unmastered, hee easily attaineth his purpose : then setteth hee every small sinne before the eye, in the magnitude of a huge mountaine, and the curse due unto it, to the breaking of the heart of a sinner. Now is the guilty conscience in a wo- full case, stricken through with terror and torment. Now hee seeth that whereas hee thought to have got out of sinne at the furthest at his death, how weake and sicke his Repentance is; how strong, unconquerable, and gy- ant-like his sinne is, and all concludeth with Satan against him : hee seeth where the strong man hath long dwelt, hee is not easily cast out, but as hee hath lived, so hee is likely to dye ; for as the tree leaneth, so commonly it falleth ; and as it falleth, so it lyeth.

2 If all this will not move
the

thee, consider what followeth after death : the time hasteneth wherein thou shalt bee naked before the Lord, the Iudge of all,

in the sight of $\left\{ \begin{array}{l} \text{Angels,} \\ \text{Men, and} \\ \text{Devils.} \end{array} \right.$

Before thee a terrible Iudge to condemne thee, and with him the Saints shall iudge the world, and give witnesse against thy sin. On the one hand, Satan who tempteth thee, shall now accuse thee : On the other, the Angels, ministring spirits, shall be ready, as a fagot to binde thee and cast thee into hell : within thee, an accusing conscience, as a thousand witnesses against thee, shall bring to minde all sinnes and circumstances long since forgotten : Beneath thee hell ready to devoure thee : none shall bee admitted to speake for thee, and thy selfe shalt bee speechlesse, and canst not speake

for thy selfe, so as sentence must needes passe against thee, and thou delivered to the Devill, whose will thou didst diligently execute here, that hee may now have his will, and delight in thy endlesse torment. Oh therefore use meanes to prevent this rufull condition: come out of thy sinne betime; hie thee apace out of Sodome; lay aside thine owne folly; now take Gods warning; heare the raps of Christ now knocking at the doore of thy heart, by the hammer of his Word, Spirit, Mercies, Iudgements. Now follow the Motion: let not Satan or sin beguile thee any longer, to hold thee off from Repentance.

2 See thy happy change and blessed estate, by this grace of Repentance.

1 Of all gifts a broken heart is the rarest and happiest: the humble heart in stead of lodging

ing foule finnes and lusts, becometh a lodge for the highest God, who please to dwell with a broken and contrite heart. What an happy change is it of a stoney heart into flesh !

2 The very first act of Repen-
tance bringeth pardon of sinne,
Psal. 32. I said I will confesse,
and thou forgavest, 2 Sam. 12. 13.
David no sooner said, I have sin-
ned, but *Nathan* said, *The Lord*
hath put away thy sinne: And the
countinuanse of it, bringeth and
continneeth a sweet sense and as-
surance of remission in the heart.
It is not with God, as in mens
Courts, Confesse, and judgement
runneth against thee, but in
Gods, Confesse, and the Law is
satisfied. In mens Court, Con-
fession and Condemnation goe
together; in Gods, Confession
and Iustification. Iudge thy selfe,
and prevent the judgement of
God.

*Pœnitentia
animi re
uascētia
August.*

3 What an happy and welcome change were it of age into youth? Nature cannot worke it, grace can: The old man is put off, the new man put on: Of old men we become young, and smug againe, renewing our strength as the Eagle, *Psal. 103.*

And this change by grace fore-runne that great change by glory, and is the beginning of it: When these base earthly bodies shall become spirituall bodies; and this very peece of clay shall shine as the Sunne: when corruption shall put on incorruption; and these ignorant sinfull soules shal put on a perfect image of GOD; and the whole man become like the Angels themselves. Whom these considerations, cannot moove, I suppose nothing can.

Thus I have somewhat largely intreated out of this Text, of the Practice of Repentance, in the

the Rules, Lets, Helpes, Markes
and Motives. I will conclude
the Treatise with that of our Sa-
viour, If yee heare these things,
blessed are yee if yee doe them;
and end as I began with the
words of the Text, *If ye repent
not, yee shall all perish.* There is
no greater miserie, than to bee
without miserie, no greater sor-
row, than to bee without the sor-
row of sound Repentance.

*Nemo erubescat pœnitentiam age-
re, qui non erubuit pœnitenda com-
mittere. August.*

FINIS.